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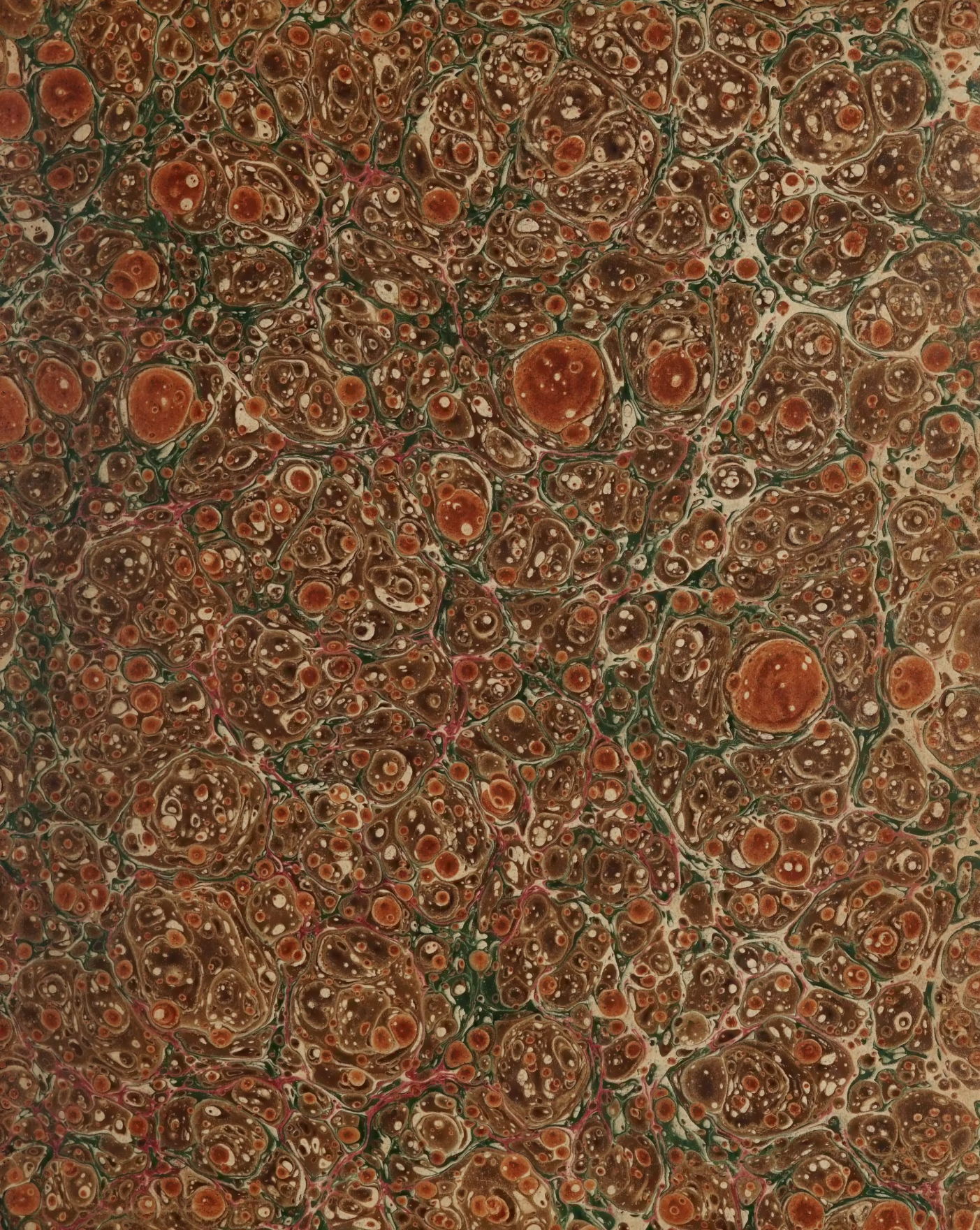

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Society of Inquiry

Committee on Foreign Missions

Register of Correspondence

1832 - 1836

General Preface

This book is designed to be, as intimated by y^e title a register of y^e Correspondence of the committee on Foreign Missions with Missionaries &c.

The list of Am. missionaries may furnish at a glance information often desirable especially when writing to them, as y^e place of their birth education &c shewing with what parts of y^e country they are most familiar & y^e brevity or detail with which local facts should be mentioned.

The list of letters written, with the accompanying synopsis, will show to whom letters have been sent & their general character. To render them valuable to y^e recipients - "they should says y^e Rev^d. M. Winslow p. consist of facts & bird's eye views, not reasonings." The duty of a corresponding Sec. will obviously lead him to collect & embody facts when about to write.

The list of letters recieved compared with y^e foregoing will exhibit at any period y^e existing state of y^e correspondence. It is highly important that all letters rec^d should be, carefully preserved & when a sufficient number to form a volume is collected, substantially bound.

They will be valuable as autographs, if for no other purpose especially after ye decease of ye writers. They will form too a very interesting volume for perusal — breathing as they often do a very elevated & delightful spirit.

The questions & extracts are designed to intimate what information is desirable & to embody it as fast as obtained.

The plan of this book is mainly that of William Townley former Cor: Sec: of ye Com: It has however been enlarged & modified by the addition of ye list of Missionaries & of letters recd also a new classification &c of ye questions, with a new arrangement of ye accompanying matter by Richard. Webster. & O. M. Johnson. Cor: Secs: of ye Com:

The propriety of following a uniform plan & making every record in a fair & legible hand is so obvious, that it need only be commended to ye good taste of succeeding Secretaries.

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Letter W. 47

Do R 89

American

The plan of this catalogue does not include missionaries

Name	Place & date of Birth	Places at which Educa

Book Study Mrs Col. 1808 Dr Porter

Missionaries.

aries' wives & all other assistant missionaries.

	Time	Stations.	Date of Arrival.	General Remarks.
& Andover	Absent 6 yr			

Letters sent to Missionaries.

By a resolution of the Board of Managers, passed Dec. 29th., 1831, and confirmed by the Society Jan. 2, 1832, All the correspondence respecting Foreign Missions was transferred to the Committee on Foreign Mifsions.

Letter 1. To Rev Wm Hervey; Bombay, March 16 1832.

2. To Rev Jonas King Athens, March 12. 1832. Questions proposed respecting The prospects of Greece – Of Mars Hill College – The expediency of giving up the field to the Episcopal Missionaries – Arabia Felix, Persia &c.

3. To Dr John Philip South Africa March 16. 1832. The plan and objects of the Society of Inquiry stated – Request made for information respecting the manner of conducting Missions among the heathen. J. B. Pinney

4 To Rev Elijah C. Bridgman Canton April 9. 1832. Wish of the committee to correspond, some of them devoted to F. missions – Desire to know how an American thinks & feels on missionary ground. Inquiries respecting Climate, its influence on the constitution; – Language, its difficulties compared with the Arabic; – Studies of candidates for missionary service, – Encouraging & discouraging traits in Chinese Charact.

Intelligence respecting state of religion in the U.S. Decision of Supreme Court in case of Messrs Worcester & Butler - Opposition of respectable men to religion & efforts to disseminate infidel doctrines:- Powerful & increasing revivals - Increase of the F.M. Spirit:- Western F.M. Society, Africa, West & Central its peculiar field;- Slaves at home - Southampton insurrection, debate in Virginia Legislature, - contemplated cession of Sierra Leone to Americans - Advance of Temperance, S. Schools Have endeavored to give a view of things as they appear at present.

5 To Rev Hollis Read Bombay April 10th 1832.
Influence of his letter & its publication. Annual Report of the Com. by Br Barr & 2250 copies published by the Soc. & Rev Mr Patterson's Ch. Phila. Abstract of topics of the Rep. Manifest increase of missionary Spirit in the Sem. & Country at large - owing to powerful appeals of Rev A. Judson & missionary intelligence; with the recent efforts of the A.B.C.F.M. in sending out missionaries. About 14 or 15 who have resolved to go of brethren in Sem. Others inquiring - Br Liell as Seamen's Chaplain to N. new organization of the Soc. with committees - Plan works well. Health of Professors & interest in missions - Revivals. State of feeling in Queenstown - Chatham Theater to be a house of God; - Increase of members of Temp. Soc. in N.Y. 100 000 last yr. Indians in Georgia, distressing case of - missionaries in prison Board of F.M. of Pittsburg Synod will act in concert with the A.B.C.F.M. We hope they will act in harmony. Missy. efforts of the Baptists. Closed with questions &c. E.J. Bissl

6 To Rev Lorrin Andrews Hilo, Island of Hawaii.
July 31st 1832. Health of Profs & Studs no. of Studs & of do in other Seminaries. Reorganization of Soc. of Inquiry Present State of do.-growing interest in the cause of missions in the Mon-Concert & use of Missy. intelligence at the meeting Barr's Report. 2 The State of the Ch. in the U.S. Revivals-good & bad tokens,- division into Old & New school. 3 Seamen's Chaplains Diell, Mines & Stephens & their destinations- Revivals in Colleges. 4 Bible cause & Efforts with results,- effort of N.J. B. Soc- 5 Education cause — Am. Presby. Assemb's Bd. & Societies- no. of beneficiaries. 6 Tract cause- no. of pages distributed by the A.T. Soc.- Special attention to valley of Mississippi- Spread of Infidelity & Popery there & multiplication of Jesuits- fearful condition of a country town- efforts of nuns. 7 Mention of Ohio flood, consequent destruction & suffering — Cholera in Europe & case in Maine. 8. Cause of Temperance- amount of misery it prevents,- encomaging facts & prospects,- revivals of religion in its train- Danger of related evertions,- S. School & Ladies' T. Socs. 9 Colonization cause- no. of Slaves in U.S,- Condition of Liberia,- General feeling, Southampton Insurrection,- Efforts in England,- vote of Md. legislature,- N.J. Col. Soc. 25 Emigrants to L. 10 M. Board of Miss's,- Africa its field,- Commission of Barr & Pinney. 11 Recent news- Infant schools,- Their nature &c. Agitations in England,- Reform Bill passed,- Death of Casimir Perier- Baron Cuvier, Sir Jas. McIntosh. War of Sultan & Pacha of Egypt civil war in Mexico. Indian war at west,- New Constitution of

Colombia & prospect of peace.- Brief account of late revival in Princeton & Queenston - Further progress of the Cholera &c. Some 30 questions, & request to direct to the Com. Jas. Buck.

7 To Rev. Richard Armstrong, Sandwich Islands. August 1832. Same as the above.

8 To Rev. Hollis Read Ahmednuggur Sept. 25. 1832. Contained most of the facts mentioned in the letter to L. Andrews, with the following— viz. Appointments of Brs Barr, Pinney, Fleming, H. R. Wilson, & Foreman. Mission of students from Auburn. Present State of China, Central Africa, Sandwich Isles. For Seamen's Library $500 raised in Princeton. Present state of France, Switzerland - Seminary at Geneva. In the Presbyterian Ch. 1100 men preparing for the Ministry. Popery,- efforts of Papists directed to secure children. Withdrawal of people from Ch. in P. & division respecting measures. Revival Tract Soc. in N.Y. Present state of Cholera. R. Mbster.

9 To Rev. Peter J. Gulick Sandwich Islands Dec. 16. 1832. Health of Profs & Students,- & of the country generally. Present State of Cholera at the South & West. Presidential election— Three parties. Georgia & the Indians, prospect respecting the release of missionaries, & missionary labors. S. Carolina - Convention, Ordinance, Governor's message, proceedings of Legislature, raising an army &c. President's Proclamation & uncertain result of these movements.

General Assembly's 2nd Presbytery & Synod of Philadelphia Probable consequences of division in the Ch. Prevalence of Unitarianism in N.E. Controversy of Drs Beecher & Taylor. Prevalence of Romanism in the country - plan of operations, general & particular. Assembly's Board of Ed. & Am. E. Soc. - Assem. Bd. of Missions & Home Miss. Soc. Numbers are entering the ministry but not all of a right Spirit - are many novices. Increase of amusements, drunkenness & debauchery since the cholera subsided. Efforts of Br. McDowall for Magdalen Reform visit to the Seine. Mr James' slander of missionaries at the Sandwich Islands. Mr Torrey's imprisonment at Buenos Ayres. Purchase of a protestant burying ground by Am. citizens. In connection Br Ramsay's acct. of a dispute at Bombay with our missionaries. A.S.S. Union & Methodist Union - Clashing of interests - destructive to true peace. Revivals in the country generally, - result of revival in Princeton - Dismission of Mr Woodhull. Our professors preach in the Sem. Sab. aft. Conference more interesting. Missionary feeling among us. How many & who will go. Number inquiring. No in Col. who will go. Increased circulation of Miss. Herald. Am. B. C. F. M. - its meeting &c. Resolve to hold an extra meeting in Phila. next Spring. Change in Secretaryship. Death of Br Barr. W. Board will send Br Pinney alone. Death of Br Fleming's father sudden & mysterious. Amount raised by Presby. Ch. last year, viz. average 21 cts 1 mill to each member. Plan of Soc. of Inq. - Committees. Colonization cause. Attention to Seamen & Soldiers. Am. T. Soc. Am. S. Soc. With many questions

And this is contrary to the moral
judgment of all men, all deeds
that are deeds punishment by
its own sake, & it is the contrary to the
judgement of men that sin-
ners should be punished entire
irrespective of the good that punish-
ment should have upon others.
This is much Gods Gospel of those
who have had deep to conviction of
sin; when the Spirit enlightens the
mind, when the conscience is aroused
from its torpor, and by means of
the holiness and goodness of the
law should be entered. When there
is a great sense of the purity and
holiness of the law of God, when
it opened to the view of the whole
evil iniquities of the heart, and the
light that entered penetrated
the heart and laid it in ruins before
God, it is truly surprised, and the
only regard must of law and sin
for God and its only guilt, when all
this is done, the bowels close and
remorse and the sense of unpar-
veln the lack of unpardonable guilt, does
not take that to it of unpardon-
ing; does not take the decision
punishing, ing to the eternal

10, In wnd cnes is chrd'h ag Legislatn of hh chrch & how is hh admitd' hrd consistd wth' hh assumptn of Legislative powr hh chrch? 11, hhd is mnt by "how to bind hh conscs" hh pwr to make what' is declared in ons conscs,? 12, hh Limitd' is' fixd to hh powr of hh chrch by hh design of th' institutn,? 13, hhd is hh scope' of hh Annotatn expressed in' hh clase "if consond to hh mind of god" in' hh passge of hh confession ans refrd to in' chap. 31, ¶2,? 14, how ans to judge whthr hh decrees of hh chrch ans consond to hh mind of god? 15, How does th' appeal hh S.S. how limit' hh powr of hh chrch to do hh shd not prescribe any new terms of communn? 16, What ans hh two opins as to whthr hh chrch has any discretionary powr in' relatn to hh garmt of hh chrch, or wh' fullness worship,? 17, What class of Protestts how maintaind that hh pow chrch, stng on this subject,? 18 How ans we to determine hhd any particular hhd any particular usages in' hh apostolic church is of perpetual obligatn? 19, What ans hh Appeals in' hh way of hh assumptn that hh whole platform of chrch govmt ans worship is' fixed down in' S.S. as perpetually obligatory? 20, What doctrine do ons understands ans teach as to hh assumptive character of ons pw of govt? 21, How pw is' allo. chrch powr limited by hh laws' of govt' ynd, govt to all laws 24, 22. on what grnds do Hamilton' mntain hhd this pow is' lodged in' hh hands of Prelates,? 23, on what grnds does th. doctrine rest that chrch pow is' lodged in' hh hands of th Brethren? 24, What is' hh true mng of hh chap. 30 ¶ 12, of ons confession what' 2yo hh grnd of hh chrch is in' hh hands of chh officers? 25 What is hh Erastian doctrine on this subject?

And it puts it in my power to do
ill
the duty of good citizen and to
and the prudent and policy and
him in assigning in the power of
the exercise of the supreme and
are others, so that in the language
of [illegible] I and Behold I am
with you all the days even unto
the end of the world, Amen.

10. To Rev. Geo. B. Whiting

Statistics of this letter very similar to those of the preceding. Only omitting general information which he receives from his father in law Dr John Ward Newark N.J. Particulars relative to P. Seminary & Princeton were given, and many questions propounded.

11 To William T. Bontecou & William M Ferry.

The letters were much the same. Feels supposed that they both received frequently our various periodicals.

Letters from Missionaries.

Always preserve the original letters with the greatest care - If you are directed to publish never send the original to the printer unless you wish to lose it or have it mutilated send a copy & then the original will be safe.

Letters from Missionaries.

Name of Writer.	Place.	Date.
Gordon Hall	Bombay	April 9th. 1814
Samuel Newell	Bombay	May 24th 1815
Gordon Hall	Bombay	July 13th. 1816
Gordon Hall	Bombay	April 14. 1817
Henry Woodward	Bay of Bengal	Octob^{r} 9th. 1821
J. Keith	Calcutta	July 8th. 1822.
Alfred Cobb	Lima	Decemb^{r} 8th. 1822.
Pliny Fisk	Jerusalem	June 1823
Artemas Bishop	Sandwich Isl^{s}	Decemb^{r} 1st 1823
Henry Woodward	Tillipally	April 26th 1824
John Nichols	Tannah	Aug. 1st 1824
Richard Brown	Maumee	June 3rd 1825
Pliny Fisk	Beyroot	Sep^{t} 20th 1825
Ledander Jacket	Maumee	March 1st 1826
B. C. Meigs & other missionaries	Ceylon	March 10th. 1826
T. S. Harris	Seneca Miss^{n}	March 12th 1827
	Madras	Feb. 13th. 1828
Harvey Hayes chaplain	Minorca Island	April 22nd 1828
Harvey Hayes	Paris	Oct. 14th 1828
Peter J. Gulic	Sandwich Islands	Jan. 8th. 1830
Lorrin Andrews	Sandwich Isles	Sep^{r} 20th. 1830
George B. Whiting	Beyroot	Nov^{r} 8 1830
Hollis Read	Bombay	March 1st 1831

Writer	Place	Date
William Ramsey	Bombay	Octobr 22nd 1831
Hollis Read	Ahmednuggur	March 20th 1832
Hollis Read	Ahmednuggur	June 5th 1832
Jonas King	Athens	Aug. 15th 1832
William P. Alexander	At Sea, Pacific	Oct. 6th 1832
John Philip D.D.	Cape of Good Hope	May 2nd 1833.
Henry R. Wilson	Dwight Missn	Aug. 12th 1833.
Hollis Read	Ahmednuggur	Sep. 23rd 1833
A. Bishop & L. Andrews	Sandwich Isles	Feb. 20th 1833

The above are contained in the Bound Volume.

Sherman Hall	La Pointe Lake sup.	Jan. 1st 1834
George B. Whiting	Aalich Mt. Leb.	Sept. 4th 1834
John B. Adger	Smyrna	Nov. 20th 1834
Hollis Read	Ghautghur	Jan. 4th 1834
Hollis Read	Ahmednuggur	Oct. 1834
Lorrin Andrews	Lahaina	Nov. 11th 1833
Edwin Stephens	Canton	Jan 20th 1835
Lorrin Andrews	Lahaina	Dec. 25th 1834
Jonas King	Athens, Greece	July 23d 1835
Elias Riggs	Syra do.	Sept. 14th 1835
Samuel Hutchings	Codooville	Sept. 9th 1835
Samuel Hutchings	"	Sept. 17th 1835
D. Leighton Wilson	Cape Palmas	August 15th 1835
Artemas Bishop.	Kailua Hawaii	Nov. 10. 1835
Richard Armstrong.	Oahu	May 12th 1836

Writer.	Place.	Date.
Geo. H. Apthorp	Jaffna, Ceylon	July 26th 1836.
O. M. Johnson	Newark, N.J.	Novem. 25th 1836.
E. C. Bridgman	Canton, China	April 27th 1837.
Richard Armstrong	Wailuku, Maui, S.I.	Oct. 16. 1837.
John C. Brown	St. Petersburg, Russia	Jan. 1. 1838.
Samuel Miller.	Ceylon.	May 13. 1838
John B. Adger.	Smyrna, As. Min.	Mar. 29. "
Elias Riggs	Constantinople,	July 3. "
Richard Armstrong.	Sandwich I.s.	Octr. 16. 1837.
John B. Adger	Smyrna, "	Jany 9. 1839.
Geo. H. Apthorpe	Jaffna, Ceylon.	Jany. 17 "
John C. Freeman	River Ganges	Apl 6. 1839.
John C. Brown.	St. Petersburg. Russ.	Jany 1. 1840.
David Abeel	Macao. —	Jany. 1. "
R. W. Orr.	Ship St Paul. Near Bermudas.	June 21st 1841
John C. Brown.	London. (formerly St. Petersburg)	Jan. 1. 1842.

Requests and Questions

Addressed to Missionaries.

Remarks. The design of the following questions is, 1st: to guide the Corresponding Secretaries in their inquiries when writing to missionaries & to suggest the points on which information is desirable. & 2d, to furnish an index to the information already obtained & exhibited in the extracts. The numbers which follow a given question point to the page on which the substance of the answer furnished by missionaries, or derived from other sources, may be found. When the information desired is contained in the Missionary Periodicals, as the Herald &c., or in books of travels, it may be given briefly in the form of extracts with due acknowledgements. In all cases, the extracts should be as brief as may be consistent with perspicuity. The object of the Classification of the Questions must be readily understood — They are thrown together into divisions the general subject of which is indicated by the titles. When the information furnished by letter or otherwise cannot be referred to any question already in the list, a new question should be formed & inserted under the proper head. The Question to which an extract relates is shown by the number of the page on which the question stands, by the number of the Question &, if necessary, by the letter which marks a subdivision, — thus, 103. 1. c. directs to a question relating to China, — 112. 14, to the style of preaching. —

Our main object being to collect information, some questions should of course be introduced into every letter, but what in particular must be determined by the circumstances of the person addressed & the judgment of the writer. For obvious reasons, the standing requests should never be omitted. The foolscap size is recommended because the larger part of the letters hitherto received has been of that size. & because, if this size be taken as the standard, then when the letters are to be bound, folding may in general be avoided.

The frequent request of missionaries that our letters to them be on thin paper, should not be forgotten, since postage abroad is commonly estimated by weight not sheets.

Standing Requests, or, Those which should be inserted { in every letter.

1. Curiosities: Can you send us curiosities of any kind, — as, idols, weapons, implements & utensils — specimens of native manufacture, ornaments, natural productions, &c.

2. Letters. We intend to preserve our letters by binding, & therefore to secure uniformity of size we request our brethren to write on foolscap, if convenient, & leave a margin of ½ an inch at the folding of the sheet.

3. Ask us such questions as you may think proper, & we will endeavore to procure for you the information. — The questions will aid us in writing to you.

4. Direct always to "The Corresponding Secretary of the Comm. on Foreign Missions, Theological Seminary, Princeton, N.J."

List of Questions.

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b. To Ceylon?

c. To China?

d. To South Eastern Asia?

e. To the Sandwich Islands? 152.

f. To South America?

g. To the Indians?

h. To Africa?

i. To Greece?

j. To Turkey?

k. To Asia Minor?

l. To Syria?

m. To Palestine?

n. To Persia?

o. To Armenia?

p. To Hindostan?

Qualifications & Studies.

2. Is much resolution and decision of character necessary? 153.

3. Can persons afflicted with dyspepsia or liver complaint labor among you? 153.

4. Has a man delicately brought up, much to dread in the way of peculiar sufferings?

5. To what particular branches of study should one who thinks of becoming a missionary to ——, turn his chief attention? Ought he to be well versed in the sciences? 153.

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7. What estimate do you set on the Exegetical study of the Bible & a critical knowledge of the O. & N. T.? And ought not more time to be faithfully devoted to this branch of learning, than is usual in a preparatory course?

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9. Do you find Medical knowledge & skill useful? or do you suffer from your want of it? 154, 155, 156.

10. What directions would you give a son preparing in this country to become a missionary at the same station with yourself?

11. Is it important in a practical point of view, to study the Romish Controversy?

Qualifications & Studies.

Qualifications & Studies.

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2. If you were called to decide anew respecting your field of labor,— with the additional knowledge you now have, how would you answer? 157.

3. Have you ever felt as if it would have been better had you remained at home? 157.

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Duty to the Heathen.

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c. To the Mediterranean?
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e. To Africa?
f. To the Western Indians?

2. What special preparations should be made for a voyage?
b. How must articles in general be packed? 159.
c. Are books liable to be injured by chafing from the motion of the vessel, if not closely packed? No, I think not. C.M.I. Sep 1836.

3. Would it be well for a missionary who has a knowledge of any mechanical art, to take his tools with him? particularly, a carpenter?

Preparation for a Voyage.

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5. What are your facilities? 163,
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10. What means of doing good does your wife possess? 164.

11. Is the wife of a missionary as useful to him, as the wife of a pastor in this country?
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Missionary Employments.

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13 Do you ever preach by an interpreter? 165.

14 What is the style of your preaching? 165. 166.

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17 May native converts be employed to propagate the gospel in other lands? 167.

18. What is the best method to be employed, to overturn idolatry? 168.

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19. In what way do you prepare journals? do you transmit to the Board a copy of your notes made at the time? Is not much judgment necessary to discriminate between relevant & irrelevant matters, & to select such as are proper to be known by the Boards, & calculated to give the churches right views of the state of the field?

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Missionary Employments.

Missionary Employments.

Missionary Employments.

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6 To what extent has the 7th commandment been violated?

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26. Are they intelligent, — interesting? 185,

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b. What would be the advantages? 195,

29. Has the time come for the introduction of the useful arts among the ——? 195,

b. Would it be advisable to urge mechanics & manufacturers to settle among them? 195,

c. Would it be consistent with Christian principle, to stimulate the spirit of enterprise & the love of gain, to counteract the indolence almost necessary among a people of few wants?

d. Would it not help to develope the mental energies, elevate the character, & destroy in a great measure the relish or thirst for debasing sensual gratifications, by engaging them in traffic?

e. Is not the want of ~~some~~ means of this kind severely felt by you, as the greatest obstacle to the introduction of the Gospel?

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32. In what posture as with these regard to the introduction of the Gospel, do the countries under the dominion of ——, stand?

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103. 1. There is very little if any thing peculiar in the literary qualifications which a missionary to the Mahrattas should possess. In my opinion, he ought to be a man of first rate education. — he should be a general — an accomplished scholar, & a christian gentleman. If it be Christian policy to adapt men to places in America, it is no less so in India. A single circumstance will enable you to judge: — the rulers here are Englishmen of high-blood. Almost every important place (& every one where a miss^y can be stationed, unless he be his own Physician & keep up his own market) is occupied by Europeans, as a civil or military station. — Now among these there are in the opinion of the natives, two castes, Sahibs & Soldiers — Nothing would be gained by being ranked with the latter, for merit has little to do in the support of station, — & though one's piety may be respected, the prejudices about rank & caste will greatly affect his influence. Few natives would submit to be instructed by a soldier, though they would regard it as no disparagement to be seen listening while a Sahib is teaching. The first & last, the indispensable qualification here is ardent piety — this will obviate a thousand difficulties. Next to this, nothing is more requisite than a good measure of faith — that he may hope even against hope,

Qualifications & Studies.

patience to endure stupidity indifference & ~~ingratitude~~ ingratitude — & good nature to bear the ten thousand trials, annoyances & vexations which arise from the selfishness & corruption of the natives.

Rev A. Read, Ahmednuggur, Sept 23. 1833.

Do. Coming into close contact daily with a people who are so completely void of all moral principle, so shameless, deceitful & ungrateful, will call into requisition all his patience & good nature, even if he lay in a good share. He will also find nothing more convenient than faith & patience, when he comes to contend for the truth with shrewd quibbling, dishonest Brahmins, — asserting one thing one moment & denying it the next, as best suits his convenience. I think too that it is desirable that missionaries to India be young men, of excellent talents & acquainted with the world. Young men will more easily acquire the languages, & also become acclimated. Superior talents will ~~command speaking~~ command respect from the higher classes of the natives, who are proud of their learning — & learning, if it be of any use anywhere, will be in India. Do. April 1832

103.c. He ought to be a man of solid attainments — thoroughly acquainted with all the studies pursued in colleges & the Seminary — with the sciences, & natural history in all its branches. In fact, a knowledge of every thing, even of the fine arts, may be made serviceable. The natives being deceitful, & slow of comprehension, perseverance & patience are especially requisite.

Rev. C. Forbes, private letter, — 1833 —

Qualifications & Studies.

104. 2. Courage is needed, but not that kind which leads a revival minister dauntlessly to attack the profane & drunken in their den. Such zeal would be worse than madness here. — A talent to converse with gentleness, reason with patience, argue with calmness without either feeling yourself, or occasioning unpleasant excitement in others, is of the utmost importance here, where you have long existing practical observances to do away. Rev Wm. M. Thomson, Syria, (to Br. Adger) 1833.

104. 3. No: a person afflicted with liver-complaint must quit immediately, if he would save his life. Great numbers of Europeans leave on this account & many die. Bilious persons suffer grievously — those who are not bilious, soon become so, to some extent. Most of the civil & military stations in this Presidency (————) are more favorable to the European constitution than Bombay. Rev A. Read. Sept 23. 1833.

104. 5. A student designing to go to Asia, should attend more to general science than is usual. — particularly natural science; all knowledge of this kind will be found very useful. The art of drawing & taking sketches, should if practicable, be learned. A sort of Encyclopedia knowledge & acquaintance with man, or what is commonly called a knowledge of human nature, is more valuable than much abstract science. A missionary in the East wants change in his pocket rather than large sums in the bank. He will seldom have time to draw for what is not at hand. He must be a practical man & his studies should as far as possible have a reference to practical use. There is more need of an aptness to learn & teach, than of great literary & scientific attainments.

Rev Myron Winslow, Ceylon — in a note, May 1833.

Preparatory Studies of the Missy.

1014.6 As far as preaching to the Heathen is concerned, systematic theology is of no use, nor are demonstrations of the Existence of a God. They admit there is a God, that it is wicked to lie &c, that man is depraved &c, but the doctrine of the cross which they hate, is the only text which will be found efficacious. The account given by the Moravians, tallies so exactly with my own (14 years) experience that I will record it to the praise of the grace of God, & the glory of the cross of Christ. Often have I remarked, the different effects produced by different subjects on the minds of the Heathen, & the inference was I must confine my preaching more to the cross. The Revival in 1824 commenced after his preaching on Heb. 2. 3.

Rev Henry Woodward, Tillipally, Ap. 26. 1824

1014.9 I can speak with confidence. If you are stationed where there is no physician, it is as important as your life is valuable. No confidence can be placed in the native quacks. Medical skill is important because of the influence it gives you over those to whom you administer. Every missy should have some knowledge of medicine, should be able to prescribe in common cases, & have some knowledge of surgery. At least, he should lay at home such a foundation that by reading & practice he may become an useful physician. He should be furnished with a few choice medical authors, surgical instruments, & a large stock of medicines. I say to you, by all means spend a twelve-month somewhere, that you may not only read, but see a great deal of practice, as in a Hospital. I came away from home without any knowledge of medicine, but I have been so situated that I have found it absolutely necessary to read & practice.

Preparatory Studies of Missionaries.

There are but few days in which my little stock of knowledge is not useful to me,— especially when the Cholera is present, for which the natives know of no cure. In surgical cases, as bleeding, setting bones, drawing teeth &c they do nothing. Their most common remedies in fevers, inflammations &c, are external applications of stimulating herbs, & not unfrequently a bead is tied to the neck of a patient as a charm. Let all missionaries study medicine.

Rev A. Woodward. —— Do.

Do. The testimony of all Miss^ies^ whose opinion I have heard, is, some knowledge of medicine is highly important. It increases one's influence & usefulness, & not unfrequently may contribute to the comfort of himself & family. My views fully correspond with the opinion above expressed. Although we have four times had urgent occasion for the physician's aid, in our family,— not once could we obtain it. Scenes of suffering, exciting the most painful emotions, are often witnessed among our neighbors. Now it must be admitted that a few months, could they even be wholly devoted to this science, would be insufficient to acquire an adequate knowledge of the science. Hence a reason, why the Question of duty should be decided at an early period of the Preparatory course.

Rev. Peter J. Gulick — Wainia, — Sandw. Isl^ds^ — 8th Jan. 1830.

Do. I have found my limited knowledge of medicine, (having studied two yrs in the Medical Department of Jefferson College before entering the Seminary,) of great service, & have had it all called into requisition. — (On account of his medical skill, he was appointed in 1833. to commence a new station among the Pagan Choctaws, who though opposed to receive a teacher of religion, would permit a physician to come —

Rev. Henry R. Wilson, Dwight Mission, Cherokee Nation, 1833.

Knowledge of Medecine. Question of Duty.

104. 9. A missionary who is a physician may be doubly useful, by enabling us to occupy a place which is not a civil or military station. This is very desirable - If we could be wholly removed from all European Society it would be much better for us. At Bombay - Poona - Ahmednuggur, & wherever there is a military station, there has never been any want of y^e best medical advice. I doubt much whether a man who has no medical knowledge ought to be detained a year or two, after leaving y^e seminary, to study medicine. A superficial could be of no practical benefit, as it would not enable him to go to a station far away from any experienced physician, & to take upon himself y^e responsible office of prescribing for a missing family - Less than a thorough knowledge would be of no avail.

Rev^d. Hollis. Read. Ahmednuggur. Sept. 23. 1833.

107. 2. Now after y^e lapse of several years we can look back upon that season of mental trial (ie. when examining y^e question of personal duty) & say those resolutions were not produced by any illapses of imaginary excitement or momentary convictions - They were derived from y^e consideration that y^e heathen were to be converted to God by means of a preached gospel, & that it became y^e duty of some who were preparing for y^e ministry to put those means into operation. - When y^e question was put. who will go? no could only individually reply - Here am I, send me.

Rev^d. A. Bishop Sandwich Isl^ds Feb^y 25 1833.

Feelings in reference to the Missionary Work.

107. 2. I have ever rejoiced, & do now rejoice in my calling as a Missionary; nor do I know of any of my Brethren having at any time regretted devoting themselves to foreign Missions.

Revd M. Winslow. At the Seminary, 1834.

Do I most unhesitatingly answer, I should decide to spend my life among ye heathen. As to ye particular field I might decide differently. Only ye honest conviction, that suitable men would not engage in this important field, would induce me to do as I once did. You will therefore do me ye justice not to measure me by ye rule which I have put into your hand. God in his providence has brought me to this field, & however unsuitable, in my own estimation, here I ought, I think, to spend my life. All ye discouragements & trials which a missionary must encounter here, are not such as ought to dishearten those in ye field or for a moment, or prevent you from reinforcing us.

Revd Hollis. Read. Ahmednuggur Sept 23. 1833.

107. 3. No: but rejoice in ye privilege of Preaching Xt to ye heathen.

C. Forbes.

107. 4. vid. Revd Peter J. Gulick p. 153.

107. 5. We would say that ye church throughout ye world is one, & that every one is as much bound to promote ye good of ye whole as of his own particular section. Should we attempt to institute a comparison between ye relative claims of ye heathen, & ye destitute settlements of America, we might fail of doing justice to ye latter from our devotedness to ye former. On ye other hand, American Xtians are liable to be biassed towards ye latter, by motives of patriotism, & ignorance of ye real state of ye Heathen.

Duty to the Heathen.

For assuredly no adequate description ever has been or can be given of their real condition. As yet but a beginning has been made towards relieving them & hardly any impression has been made. The claims of y^e various objects of benevolence are imperious and ought & ought not to be dispensed with, but y^e conversion of y^e world by a preached gospel, is paramount. In y^e prosecution of this enterprise, y^e destitute of our own country claim a large majority - but do they not have more than their just proportion? - For if there be 5.000.000. in y^e destitute settlements & 500.000.000 heathen, then y^e proportion would be one to one hundred; & if one out of every 100 young ministers went abroad, there y^e ratio of supply to each would be as one to y^e Heathen & 10,000 to our own country. - But suppose one half y^e pagan world be assigned to us; then y^e claims of pagans upon us will be upon us for 5000 missionaries where they now get one, on y^e supposition of an equal distribution. But admitting that y^e destitute in our land have a higher claim upon us in y^e proportion of 100 to 1, still y^e deficiency of y^e Heathen will be as 500 to where they get one. - Whatever allowance then be made, there is a fearful odds on one side of y^e question - wholly unanswered - All that has as yet been done is only as a few drops in y^e ocean, which ruffle y^e surface, while its depths remain in undisturbed repose. - When we shall pour in light like a flood then y^e foundations of Heathenism will be upturned & destroyed.

Rev^d A. Bishop. Sandwich Isl^ds Feb^y 20. 1833.

109:1. Lay aside false modesty, & if you marry, make provision of clothes for children also. C. Forbes.

Provision for a voyage. Manner of Employing Time.

109. 1.6. 'Abundance of it for y^e voyage' — Not less than 3 doz. of muslin shirts, with cravats, stockings, pants, & vests in proportion — whatever of these are procured should be while. Muslin is y^e best. Boots & good shoes are very necessary; — 2 pair of y^e former & ½ doz of y^e latter. One black coat of cloth is sufficient, & a suit of thin black stuff of something else. A lady's clothing should be such as she wears in America in Summer. W. Ramsay. Bombay, October 22nd. 1831.

109. 2. Have every article put up tightly — attend yourself to y^e stowing away your goods on board ship, — see that all is lashed fast before leaving y^e wharf; — have a variety of little articles of convenience, such as a tin cup — spoon — hammer — a few nails &c — globe lamps that may swing when y^e vessel rocks &c. &c. Have a quantity of seidlitz & soda powders &c., tarts — jellies — dried fruits, &c. &c., for sea-sickness. Have $50.00 to expend in little articles just before your embarkation, which y^e Board never enumerate: also an old cloak, & plenty of old clothing for y^e voyage &c.

C. Forbes. Private Letter, 1833.

111. 2. When at home y^e manner of employing my time is nearly as follows — Rise at 5 or 6 in y^e morning, & with exercise by walking or on riding on horseback, & devotion, occupy y^e time till breakfast. — At 8. prayers in Mahratta with members of y^e church — y^e inmates of y^e poor house — those in our service &c. Spend y^e heat of y^e day in my study with or without a Pundit, as y^e case may be — If not too busy, spend an hour in miscellaneous reading with Mrs R. At 5. P.M. Street or Bazar preaching — after tea family devotion in Mahratta — then write or read till 10. I Read — cont'd. over.

Missionary Employments.

III. 1. The missionary is confined to his house as you see 5 or 6 hours daily This gives ~~xxxxxxxxx~~ ample time to study - 3 or 4 hours study here with a due regard to health, is equivalent to 10 or 12 in America - Do.

III. 2. When from home or on a preaching tour - my habits are different. After having packed my box of books & provided every thing which I shall need to eat, wear, cook with, sleep on &c., I put up whole on Coolies heads, & send them with my cook before me. I then start at 4 or 5 A.M. & ride to the place appointed, perhaps 15 miles - I stop at an open shed called a chowdee, the common resting place for travellers, & there I eat, sleep, address the people, distribute books &c. - It is soon reported that a Sahib is at the Chowdee, & a crowd soon collects - some from curiosity - some to get books, others to hear. It usually happens that the place is filled with people from 9 till 11 o'clock - when they begin to draw off to bathe, worship their Gods - eat & sleep. If the Brahmins do not prevent, they will often return at 4 or 5 o'clock. This in places where the Gospel has not been made known before - In other circumstances perhaps not five persons will come near you all day. Do. Do.

Do. As to system in the disposition of time, I have none. I have always been governed by circumstances. A missionary may be as regular in his hours of study & labor as a parish minister.

S. Hall. La Pointe Lake Superior, Jan 1. 1834.

III. 3. The date after their arrival at which the members of the Bombay mission have commenced preaching, varies as nearly as I can judge from six months to 2 years. This depends so much upon contingencies that experience of one scarcely aids another. The circumstances of one's family - his location - his ability to confine himself to close study, & his resolution & put what he acquires into immediate practice,

Character of the Heathen Languages.

have a very important bearing on y^e^ subject. Some after 3 a 4 yrs. hard study, & having acquired excellent knowledge of y^e^ Sanskrit - Mahratta & Hindostanee, are not able to speak five sentences which y^e^ people can understand. They have either a bad pronounciation, or have not reduced their knowledge to practice. There is much in having an ear to catch y^e^ strange sounds. One may be familiar with a word when seen on paper, but when he hears it, y^e^ sound will be that of an unknown tounge. Do. Do.

III. 4. The Mahratta is not called an easy language to acquire. It is harsh very good for haranguing. When you first hear y^e^ people converse you might suppose them all angry. It abounds in aspirates & y^e^ pronounci-ation is difficult. The idiom is more like y^e^ Latin perhaps, than any other western language. It is very crooked - inverted perhaps more than
III. 3. y^e^ Latin. The oblique cases of nouns, & y^e^ variation of modes & tenses of verbs are formed by a change in termination as in Latin & Greek. To gain such a knowledge of it as to use it as your own, requires great labor, a life would scarcely suffice. But 2 or 3 years gives what may be termed pretty good knowledge, & even less time enables one to converse well on certain subjects, as y^e^ missionary, on religious topics - y^e^ civilian on judicial affairs &c. I am still studying, with almost as much diligence as formerly, & y^e^ Mahratta & Hindoostanee, wh. is spoken by y^e^ Mossulmans & y^e^ lower orders of Hindoos. Do. Do.

III. 4. The idiom & y^e^ pronounciation are so difficult that they cannot be acquired from books. Know nothing of y^e^ language till you arrive on y^e^ spot, where you can procure Tamul teachers & in y^e^ first instance learn correctly. Even with good teachers you may spend months in learning to pronounce a word of three letters. Not one missionary in 20 will be found

Tamul & Ojibwa Languages.

able to pronounce well as a general thing - & perhaps no foreigner ever conquered all difficulties completely - Next in difficulty but of far more importance, is y^e idiom. A good idiom with bad pronounciation, is better than a good pronounciation with English idiom. It is of great importance that y^e learner begin to speak at an early period - that he depend more upon y^e natives than his books. His teachers should not understand English. He should attempt to express every thought in y^e native language, & not wait till he has learned to speak his sentence correctly - he will learn more by his blunders, than by all his grammatical niceties - Many set about y^e language as a boy does about his Greek; & hence they cannot talk to a man about his soul, until they have tried every word by y^e touchstone - y^e grammar. I have seen such a missionary - his knowledge of y^e native language is indeed extensive - he can read without much difficulty, yet he has not confidence enough in his knowledge to teach a child a simple truth, unless it is written down at full length. His error was not practising as he advanced in y^e language.

Rev^d. H. Woodward. Tillipally. 24^th Sept. 1824.

Do. The language we have found difficult of acquisition, partly from its nature, & partly from want of suitable helps. The words are extremely long & many of y^e sounds & accents difficult for a foreigner to acquire. In its grammatical construction, it is remarkably regular but very complex. The verbs assume an incredible number of forms & inflections. When one verb is completely mastered, you are fairly initiated into y^e grammatical construction of y^e whole language. But this is an almost endless task.

S. Hall. La Pointe. Lake Superior June 1. 1834

Employments; Studying Language, Translations.

III. 5. When we first came to this country, we could find scarcely anything written in ye Ojibue language. We have now two of y' Gospels translated by native missionaries of y' Methodist Episcopal Society, who reside on y' north side of lake Huron. Dr James is publishing, or has published, y' New Testament in y' Ojibue language. He translated it while connected with y' U. States army, & resident at y' Sault Ste. Marie, with y' assistance of an interpreter. These translations are written in different orthographies, & all differ from y' orthography wh we are directed by y' Board to use in writing y' language. They are notwithstanding great helps in perfecting our knowledge of y' language, as well as in other ways. The facilities for acquiring y' language are now greater than they were 2 yrs ago.

S. Hall. Sa. Pointe. Lake Superior June 1. 1836.

III. 6 There is no way but by hard study to acquire y' language of y' people. Immediately on arriving at Bombay, I removed to Mahim, at y' north end of y' island, where necessity compelled me to speak a Stammer in Mahratta, or not talk at all, as I seldom saw any person who could speak English except my wife. Frequently did we resolve that we would converse only in Mahratta. It is unnecessary to say that we did not always keep this resolution. If y' missionary would acquire y' knowledge of y' country & a ready use of it speedily, he must have constant intercourse with y' natives. When he acquires a new word he must use it. This is y' most difficult part of y' business. It is inconvenient to be thus compelled to speak a strange language, but this every missionary should be anxious to suffer. I also employed a teacher who could neither speak nor understand English — for to have a pundit or any one about you who speaks English, is much like studying Latin or Greek with a translation.

Study of the Language. Missionaries need Wives.

In this way I gave myself to study with diligence for 6 months. At y^e end of that time I commenced Mahratta prayer in my family & a Mahratta service (if it might be so called) on y^e Sabbath. At first I committed forms of prayers to memory, substituting new sentences daily from y^e scriptures, or from other sources. At y^e end of 8 months my health became so much impaired by too close confinement in a debilitating climate that I was obliged to take a tour. This was made to y^e Deccan in company with Mr Allen. This kept me still surrounded by natives but my stock of words was still small, & my ability to use them so uncertain (as sometimes y^e right word would come, as y^e natives would say, & sometimes not) that I derived less advantage to myself & proved of less benefit to y^e natives than I had hoped. I then gave myself to study for 3 months more, continuing family worship in Mahratta, & attempting daily to give instruction to y^e people, rather by way of conversation, than any thing wh deserves y^e dignified name of preaching. Eleven months after my arrival, I could express myself with considerable fluency on common topics of Xtianity, & with Babujee at my side, absolving my pundit, of course understood my Mahratta, succeeded very well in discussion with y^e Bramins. Rev^d J. Read. Mahratta Miss^n. Sept. 1833.

III. 9. Such is y^e climate & customs of y^e country, that y^e "drudgery" of domestic affairs cannot fall on either. (i.e. single or unmarried lady) This must be done thro' natives, a more troublesome way of doing business than to do it yourself if y^e climate permitted. Do. Do.

III. 10. Be sure if you come to India, to bring a wife, but see to it that she be a suitable one, whose piety & genuine common sense &c. will enable her cheerfully to condescend to y^e lowest of y^e native society; & whose general acquaintance

Manner of Teaching

with society, will afford her a passport into y^e most refined circles, with which she may chance to meet among y^e Europeans in India. A married lady in India may devote herself almost as exclusively to missionary labor as a single lady. Do Do

112. 13. We never preach thro. an interpreter. I believe it has never been practised in our mission, unless it be to call on a bystander to help you through with a sentence or so. Do. Do.

Do. It is extremely difficult to obtain interpreters, who can interpret from English into Indian. Even if we had y^e best of interpreters, this is an undesirable way of giving instruction.

J. Hall. La Pointe, Lake Superior, Jan^y 1. 1834

112. 14. To talk to y^e Heathen in y^e English Style of sermonizing is comparatively easy; but to talk so as to instruct them, requires no ordinary talent. Almost everything must be illustrated by parable, or y^e attention cannot be commanded, or y^e subject understood. To acquire y^e habit of preaching in that manner, requires long & constant effort. To make a parable as occasion requires, is at first next to impossible. You may as well talk English as to talk in an abstract manner - very few can follow y^e plainest sermon in y^e English style

Rev^d H Woodward. Tillipally Sept 26. 1824.

Do. They need almost as much instruction as children in y^e infant school. It is almost incredible to those who have had no intercourse with y^e heathen, that rational beings can arrive at maturity in y^e midst of society & know so little, & be so entirely unaccustomed to think. And y^e chief part of what they do know must be unlearned.

P. J. Gulick. Sandw. Isl^ds Jan^y 8. 1830.

Missionary Employments. Mode of Preaching.

Do. It has been our aim to present ye great truths of ye gospel in such a manner, as we thought best calculated to reach ye conscience & ye heart. These truths we have aimed to present in ye simplest language possible. They possess as large a share of native intellect probably as people in general But they are too indolent to follow you in any train of reasoning wh. requires mental effort. Our preaching therefore is rather of ye desultory kind.

S. Hall. Sa Pointe. Lake Superior Jan 2. 1836.

Do. We do not preach by appointment, & have no regular assemblies. Perhaps ye congregation will change 2 or 3 times during our morning service. Every man comes sits as long as he pleases, then walks off & another fills his place. — This seldom makes confusion as at home. The places are open on one side & ye floor of earth — Our discourses or conversations, (for they cannot be called sermons) correspond with ye nature of ye congregation Usually a question is put to some one near, respecting sh[illegible], field, or any other topic — The conversation immediately becomes religious — ye people gather round — ye speaker loses sight of ye individual & finds himself addressing a congregation — In ye mean time ye person first addressed has probably made his escape — Some one of ye fundamental doctrines of Xtianity is now illustrated & enforced according as a question or cavil from a Brahmin, or some other circumstance introduces it. The leading topic is ye necessity of a suitable expiation for sin. This leads to ye discussion of ye character of God, of man, & ye nature universality & desert of sin — ye nature of expiation by Xt — how procured & how bestowed To give examination of ye Brahminical mode of atonement — a comparison between them, & thence to ye practical consequences of the two

Rev. H. Read. Ahmednuggur Sept: 23. 1833.

Manner of giving Instruction.

112. 16. By internal evidences only. These should be insisted on & y^r life & conversation of y^e missionary should be a testimony to his doctrine. When I first came here I found it rather difficult to get along with a learned heathen. If I told him of miracles, he told me of things still more astonishing in support of his religion — Prophecies were no evidence for they have prophecies also. At length I found there was one ground on which he could not meet me viz. 1st The Heathen religion is embraced cordially by old & young — it is not contrary to y^r natural heart — The Xtian religion is hated by every natural heart — Why?
2.nd The character of Heathen Gods & our God contrasted — 3d The doctrines of y^e Heathen compared with those of y^e Xtian religion. —
4th. The influence of Heathen ceremonies & Xtian ordinances compared.
5th. Character of those admitted to Heathen ceremonies & Xtian ordinances — comp.
6th. Causes of expulsion from H. society & from Christian church —
7. Distinction made by y^e Heathen & by Xtians among men.
8th. Influence of Heathenism & Xtianity upon society. These things stop y^e mouth of y^e Heathen

Rev^d H. Woodward. Tillipally 26. Sept. 1824.

112. 17. The Gospel was introduced into Rarotia — Tubuai & Raivavai (Austral groupe) by native teachers from y^e Tahitian churches. The people generally live in frame houses, neatly plastered, furnished with settees, tables, chairs & bedsteads, y^e women wearing bonnets & y^e men hats, all of wh. they have been taught to make by these teachers. They have at R — a large church — many of y^e people can read & have portions of y^e Tahitian Scriptures. Their teachers have lately left them & they were solicitous we should stay & teach them y^e Gospel.

W. P. Alexander after visiting South Seas. Oct 6th. 1832.

Preaching. Means of Traveling. Library

112. 18. Preaching y^e^ simple truths of y^e^ Gospel – y^e^ education of y^e^ children in y^e^ first principles of Xtianity – y^e^ adorning y^e^ doctrines of y^e^ Gospel by professing Xtians, with fervent prayer for y^e^ outpouring of y^e^ Spirit.

Rev^d^. J. Keith. Scottish miss: at Calcutta to Soc: of Sug: July 6. 1822.

113. 21. b. In Hindoostan transportation is generally carried on by means of bullocks who carry usually about 160 ℔ & travel 12 m. per day.

H. Read.

Do. b. There are no roads in this country but such as y^e^ Sug^t^ Govt has made. The Hindoo roads are merely cow paths. All burdens were primarily carried from y^e^ sea coast into y^e^ interior, on bullocks – horses, & coolies heads. This is still y^e^ most common method of conveyance.

H. Read. Ahmednuggur 1832.

Do. c. The means of communication between y^e^ different parts of y^e^ country are not very ample. Thro' y^e^ traders & Indians, who occasionally pass from place to place, we have opportunities sometimes of passing communications. The mode of travelling is to take your blankets & provision on your back, & march through y^e^ woods, or to follow lakes & rivers in an Indian canoe – Generally two or more travel together, when a journey of this kind is to be performed. The canopy of heaven is y^e^ only shelter from storm or y^e^ dews & frosts of night.

S. Hall. La Pointe. Lake Superior Jan^y^ 1. 1834.

113. 22. Bring to Bombay not many books – for rooms in a few years make sad work of a Library.

Ramsay. Bombay, October 22d. 1831

Do. Do. A well selected library is highly valuable where you must depend on what you have at hand. Great care is necessary to preserve them in warm climates

E. C. M. Johnson

State of the Heathen. Indolence, Opposition.

117. 5. The majority of y^e people care for nothing except how they may fill their bellies^s, as y^e expression among them is. Having done this their next desire is, to smoke, lounge, and sleep till it is time to eat again. The number of worthless idle fellows who lounge on y^e bazars is incredibly large. They will resort to any means of livelihood but to honest labor. The whole class of y^e female sex are reared up in idleness, or in y^e performance of mere drudgery, a work wh nature points out as belonging to y^e other sex. All things here go by caste. The different kinds of business wh a single person would do in America in a given time will require six or eight here. Such inversion & perversion, as appears in this division of labor, has y^e most disastrous effect on y^e moral character of y^e people. Their indolence in temporal affairs is only exceeded by their stupidity in their spiritual concerns.

H. Read. Ahmednuggur. Sept. 23. 1833.

117. 9. I have visited & preached in more than a hundred villages & towns in y^e Deccan, more than two thirds of wh. belonged to y^e native princes; & but, only in a solitary instance, have I been seriously molested - when y^e magistrates became enraged because Babjee & I addressed y^e people & circulated books - They raised a great storm & threatened, but did not dare to go further. As to their opposing authoritatively our operations, this is out of their power - They have no authority to exercise - Their independence is but a name. "Ridicule & Contempt are y^e weapons wh. they employ against us, but this is generally behind y^e back. A few instances have occurred in wh. we have been hooted & pelted. "Combinations" have, I am persuaded, been formed against us in Nuggur, in a few instances, among y^e Brahmins. Their most common way, when they wish to counteract what we are doing, is thro' y^e superstitions of y^e people. Do. Do.

Opposition to the Gospel.

Do. The enmity to y^e^ Gospel is still great, & when it shall be more known & have begun to influence y^e^ people, then may we expect opposition to be more determined & violent. The reason why it is not more opposed here, is because it is so little known & because so little has been done, that their fears concerning y^e^ destruction of their religion are hardly yet excited.

Ramsay, Bombay, Oct. 22d. 1832.

Do. Some months ago when Mr Ray & myself went on a Hindoo holyday to Kalee Ghaut, we withdrew to y^e^ outside of y^e^ villiage, not to be in y^e^ way of y^e^ crowd. The place was soon crowded – I began preaching, & a great number were soon very attentive – but some of y^e^ youths did not like my dull doctrines, they wished tom toms, music of all sorts, & laughter – therefore commenced pelting us with mud & cow dung – I tried to gain y^e^ day by taking no notice of it – My congregation began to feel y^e^ effects, for what was thrown at me, very often hit them. At last some of them requested me to give it up, & I was obliged to yield. Poor Mr Ray was almost blinded, & was obliged to be led for some distance. The Devil is determined ~~is determined~~ not to let us have y^e^ day if possible, but none of these things move us.

Rev^d^ J. Keith Scottish Miss: at Calcutta. July 1822.

117 9. The enmity to y^e^ Gospel is still great & when it shall be more known & have begun to influence y^e^ people, then may we expect opposition to be more determined & violent The reason why it is not more opposed here, is because it is so little known & because so little has been done that their fears concerning y^e^ destruction of their religi- are hardly yet excited

Ramsay, Bombay, Oct 22, 1832.

10. We are persuaded that y^e door for introducing y^e Gospel at Ja-
-kaata is wide open; & it might easily be carried thence to the
surrounding islands of y^e windward group. From what we
could learn at all y^e Islands, y^e system of superstition is
falling to pieces;- their huge ghastly idols are rotting down,
& y^e people are losing their regard for "tabu" restrictions.
The harvest is ripe, & all things concur in calling upon y^e
reapers to put in y^e sickle;- & we encouraged them at Nukahiwa
to expect missionaries in a few months. At Napoo y^e people
are milder than at N. but perfectly pacific. If y^e people
of N. recieve us, & do not die in consequence; then, y^e chief
of N. says, he too would be glad to have them.

Rev^d W.P. Alexander after visiting S. Seas Oct. 1832.

117. 11. At Tahuata, y^e principal chiefs seemed very solicitous that white
missionaries should be sent among them. We spent 3 days at Na-
-kahiva conferring with Haape, & y^e principal men, & inspecting y^e
country, & studying y^e manners of y^e people. Haape principal chief
of y^e Teis, inhabiting a valley near Taiohai, or Massachusetts bay,
was joined by Raioroo, chief of y^e Hapiis on y^e East, & Tamahama
chief of Taiou
on y^e West, intreating us to come & teach them, as they heard
y^e Sandwich & Society islands had been taught. Haape pointed
out a peculiarly fertile district near his own residence, wh.
he intended to give y^e missionaries on their arrival;
promising to have a house built in readiness for them.

Do. Do.

For encouragement at Constantinople, & among the Nestorians: See Miss. Herald Aug 1836.

Preparation to receive the Gospel.

117, 10. When the first three missionaries came to India as pioneers & explorers, they scarcely found a resting place for the soles of their feet. The whole land was then in the cold embrace of death. After encountering a series of difficulties, which were of a nature to put to the test all the patience fortitude & perseverance of the 3 excellent men, whom Providence had raised up for the very purpose, Bombay only was gained as an asylum for the Missionary. The East continent still remained inaccessible to the heralds of the cross from this quarter. After a few years Missionaries were permitted to skirt its coasts, & to establish schools in several places in the Concan. But the aggressive spirit of Christianity could not be confined here. It ascended the Ghauts, penetrated as far as Poona, Jungre & Nasseek; and, after a few more years, tours for preaching the Gospel were made thro' different parts of the Deckan. Now, not only the whole Marathee country, but the whole peninsula of Hindostan, for aught we know, may be traversed by the missionary without meeting any insurmountable obstacle. He may, either through his own indiscretion, or on account of the policy or momentary freak of some native governor, be prohibited preaching or giving books in certain places. But he has only to pass on to the next village, where he will probably meet with no obstacle, altho' still in in the territory of the same Raja whose governor the day before forbade him to labor.

H. Read Ghautghur Jan. 4th. 1835

Do. There is work enough at this station (Beyroot) & its vicinity to oc

cupy at least four missionaries, and more encouraging prospects than we have had at any former period. We ought also to have a station at Damascus, and another in Cyprus, not to speak of other places repeatedly mentioned in our published communications. The door is opening wider & wider in all these countries.

Geo. B. Whiting Mt Lebanon Sept. 4. 1834

Do. The people are probably no more favorably disposed, towards Christianity than formerly. They are as ignorant as ever, & as depraved in heart. But now they are within the reach of instruction. Once they would have turned us from their houses, & driven us from their country; but now we can live in safety among them, and by kind treatment, can, to some extent, gain their confidence & good will. Many of them will listen to us with a good degree of candor. The truth of the Bible may be brought before their minds, & thus, with the blessing of God, they may be converted. We would not say the grain has arrived to maturity, & thus the field is white to the harvest; but we say that the field is ready for cultivation, and we may labor in hope. Missionary Herald Vol. 31 p. 319.

Messrs. Hoisington & Todd, Madura Dec. 24th. 1834.

There are a hundred thousand Nestorians to whose minds we can have as ready access, as we could have to any population of the same amount in America, so far as willingness to receive our labors is concerned. The Mussulmans ask, when they look at our incipient efforts to instruct the Nestorians, Are we to be passed by? Multitudes of Mohammedans are ready & desirous to put themselves immediately under instruction. Vol. 32 of Miss. Herald Aug. 1836

Messrs Grant & Perkins Oormiah, Dec. 29, 1835.

Facilities for Missy. Labor. Necessities.

118 12. In Greece, the Archipelago, & throughout Turkey, there are convents innumerable, & thousands of schools, now almost useless, but needing only an efficient organization & suitable books to render them nurseries of sound learning.

Pliny Fisk, Beyroot, Sep. 20. 1825.

Do. Although ignorant of particulars, we have ascertained, that we indispensably need one or two unmarried female Assistants, possessed of piety & other qualifications requisite in teachers at home; - that we also need a large supply of thimbles, needles, scissors, sewing cotton, materials for knitting, (yarn, both cotton & woolen, & knitting needles.) - all these articles of different sizes, remnants of calico & shirting muslin for patch work, such as the making of small quilts. This is an admirable method of teaching them to sew with neatness, & the quilts when finished will furnish most acceptable presents by way of rewards for diligence & improvement. We could also make use of -

(113, 23.d.) slates, pictures, cards, education manuals, - in short, every thing that parents & teachers find useful in America.

We are of the opinion at present, that one great means of facilitating the improvement of the females will be the education of native girls for teachers. We are aware, that to take a number of these into our family, which will be necessary to make them acquainted with the many important subjects I have already enumerated, will be attended with much care, inconvenience, & the sacrifice of much of that delightful order & quiet so pleasant in one's home. - But this sacrifice we are prepared to make.

Mrs Thompson to Mrs Dr Miller Beyroot Feb. 11. 1834.

Facilities for Missionary Labor.

Do. Our High School commenced under very embarrassing circumstances in 1831. All its objects may be summed up in two,— The spread of sound knowledge over these & other islands of the Pacific,— & The qualifying of young men to be teachers of schools & preachers of the Gospel of Christ. The study of the scriptures in their original languages will be a fundamental study as soon as the Xn community at home shall furnish the requisite materials,- i. e, a press & Heb. & Gr. type for printing Grammars, Lexicons &c. The Theology of this school will be the theology deduced from the Original Scriptures.

As yet however, the institution is in its incipient state. A great deal of labor must be expended before we can say we have commenced. All the books are yet to be made. All the apparatus is yet to be brought from Foreign Countries. As much however, has been accomplished as could have been expected when all the difficulties are taken into the account.

L. Andrews Lahaina Nov. 11th. 1833

Do. Mr Brewer has an interesting Greek female school. Mr Jetter, of the Church Miss. Soc. & his colleague Mr Miller have two schools in Smyrna, wh. together contain nearly or quite 150 scholars,- one at Bourgia, 4 miles hence, with 170 pupils, & another 10 miles off at Vourla, (an Infant school I believe,) with no less than 140 scholars. These schools as well as Mr Brewer's are Greek. The Lancasterian & Infant school Systems are both used in these schools.

I. B. Adger Nov 20th. 1834. Smyrna.

State of the Heathen.

118, 13 The Gospel has made as yet but little progress among the Hindoos in this part of India, & if you take into consideration the great ignorance of the people, — the bondage they are under to the Brahmins, the influence of caste upon them, — their extreme degradation, — the influence of an unholy worship, — the irregular lives of many of the English, — & especially the influence of the Papists whom they call Christians, you will cease to wonder why so little has been accomplished. And when you take into the account that a missionary must spend a year at least among the people before he can preach among them intelligibly, & that the average life of a missionary is not more than six years while the time of actual labor is much less. - that books have had to be printed, & every thing to be done, we say, take all these things into the account & you will cease to wonder that the cause of Christ has advanced so slowly here. There are many more hindrances here to the progress of truth, but we mention them not for time would fail us.

W. Ramsay Bombay Miss. 1832.

Their indolence in temporal affairs is only exceeded by their stupidity in their spiritual concerns. A vast majority of the natives hear the Gospel, as soon as the novelty has passed off, with as much apathy as the stocks & stones wh. they worship. This is stating things as they are in general.

H. Read Ahmednuggur Sep. 23 1833

118, 14. They are trifling in their nature, yet important & deserve attention because they are barriers in the way of the reception of Xty.

A Brahmin said, "I object because you eat Cows flesh." While the missionary was about to reply, a boy said to the Brahmin, "You

object to eating cows flesh, & yet you trample the cow under your feet.-look at yom shoes!" The Brahmin retired holding down his head. Again - one interrupted a preacher, saying, "You say that Christians go to heaven. I will not believe it till I see one go up with my own eyes." He was asked "do you believe what you see with yom own eyes?" "Yes". Then he was asked "Are not yom Kalee & Seeb pieces of stone? yom Doorga straw & clay yom Juggernaut a piece of wood?" This question with its application confounded him. One day as I was preaching in the high way, I was very much interrupted by a person holding forth the doctrine - "Is not God the author of good & evil? He has ordained it, so what can I do. He compels me to walk in the paths of sin. I shall be refined in some future birth. Having passed thro several births such as trees, dogs, &c., I shall again become a man & in this way obtain heaven. I took occasion from a crow flying past, to ask the crowd if they had ever seen a crow produce an elephant, or yonder tree a crow? The oddity of the figure made the people laugh, but produced an acknowledgment from them, that the doctrine of transmigration was absurd & vain.

do. b. Repartee is of more use than the best argument - as the questions are not asked seriously (i.e. for information) they do not need a serious answer. N. B. A missionary has constantly to stop & answer these & such like, even in the midst of his sermon, & that too, very often 3 or 4 times

Rev. J. Keith, Calcutta, July 1822

118 15. It is altogether vulnerable, especially with regard to the moral character of God. It gives no just views of the moral perfections of God. The holiness, justice, benevolence & faithfulness of God, hardly ever entered into a Hindoo sage's mind. It offers no real spiritual happiness in life or death, & yields no solid ground for hope of an eternal state of felicity beyond the grave. Rev J. Keith's Letter 1832.

Do 16 You may be assured that hatred for the truth is the chief obstacle in the way of the Heathen's becomming a Christian. This once removed, & custom and caste, Shastras, traditions (and priest) will no longer give us any very serious trouble

Rev Hollis Read Oct. 20th 1834.

Do 6. Preaching the simple truths of the Gospel, – the education of the children in the first principles of Christianity, – the adorning of the doctrines of the Gospel by professing Christians, – with fervent prayer for the outpouring of the Spirit. Rev J. Keith. July 1832.

Do 16 There are many things in the Shastres against the worship of idols, & many things with regard to the education of females, which is neglected by the Hindoos; & these are of great service at this time when female education is about to be introduced into the country. See two papers in the Gospel Magazine nos 19 & 21.

Rev J. Keith's Letter.

Do. 18 I am not aware that the natives have any peculiar prejudices against Europeans on account of their habits, manners &c. They only ask to be allowed to go on in the old beaten track which they suppose their fathers trod some hundreds of millions of years ago, and they are quite content to allow all other orders

of people to follow their own way. It being all a matter of of caste, as they suppose, the peculiarities of others are of little consequence to them, provided they do not interfere with their own. Certain it is that the missionary could gain nothing by throwing off his peculiarities of food, dress &c., for those of the Hindoo. He would, in their estimation, only have lost caste among his own people.

Rev Hollis Read, Ahmednuggur Sept 23. 1833.

119 19. The most wonderful institution of Hindooism, & one which presents the strongest barrier to the introduction of Christianity, is that of Jatŭ, or tribe. They were originally four, but are now multiplied almost without number. Nothing can exceed the horror with which a Hindoo looks upon expulsion from his tribe. But strong as is this iron chain it has been broken. This horror of losing Jat will be an excellent test of the sincerity of converts.

Rev John Nichols Tamah Aug. 1st. 1824.

Do. 20 Much gratitude is manifested by those who have been benefited by the means used. I need not assure you, that I endeavor, through an interpreter, to use these occasions, when even the heathen feel, to point them to the true source of their blessings, and own myself but a servant of the God of Heaven, & a follower of Christ Jesus. Miss. Herald June 36.

Dr Parker's Letter, Canton, Nov. 28. 1835.

Do. Do. The acting prah klang said that it was contrary to the laws of Siam to tum boon (do good) every day; — that if the missionaries should continue their present operations, they would acquire much more merit than the people generally, & would even equal, if not outstrip, their greatest & best men.

Miss Herald Vol. XXXII p. 206. Doct. Bradley's letter, Bankok Oct. 23, 1835.

Favorable Traits of Character.

119, 21. The Greeks offer to Missionaries many excellent materials to be wrought into the great spiritual building. Powerful intellect, lively imagination, zeal, energy, enterprise, enthusiasm, love of learning, & a love of liberty which 400 years of barbarous slavery have not been able to destroy; — an earnest desire for civilization, a remembrance of what their fathers were, & a hope of being what England & America now are. — all these traits of character brought into action by the idea the present is the crisis of their national regeneration.

Pliny Fisk Beyroot Sep. 20. 1825.

Do. Do. It was natural, that, when awaking to the life of political liberty, the Greeks should also exhibit a moral & intellectual awaking. Accordingly a spirit of inquiry on moral & intellectual subjects was, during the revolution, a prominent characteristic of the Greeks, and one which led our brethren here to remark the applicability to them of St. Pauls description of their ancestors "The Greeks seek after wisdom."

But it is also natural that the repeated disappointment of their schemes & anticipations, particularly the failure of obtaining those grand objects for which the revolution was commenced, & the unlooked for increase of their burdens, should tend to sink them again into a state of discouragement & apathy. This to a considerable extent has been the result.

We may hope that the means of religious, moral, & intellectual renovation will continue to operate, but not so rappidly as we had expected.

Rev Elias Riggs to the Soc. Syra, Greece, Sep. 14. 1835.

Doctrines and Morals of the Hindoos.

119. 22. The Hindoo System allows of one Supreme God, though it sometimes attributes to Him improper qualities.

Rev Hollis Read, Ahmednuggur, Sep 23, 1833.

Suppose a heathen sits down to read the Bible, not having heard the living teacher. God, in his mind, is Siva — Jesus Christ is some strange God: Acts xvii. 18. — A new birth transmigration, (the very same word is used in our translation of the word newbirth which they use for transmigration, & so in many other cases.) Heaven, is absorption in the Deity — Hell, unavoidable sufferings, — and piety a round of ceremonies.

Rev Samuel Hutchings Oodooville, Ceylon, Sept 9 1835.

Do. c. Fatality is a universal doctrine among all classes of Hindoos & Mussulmans. The destiny of every man is supposed to be written indelibly on the inside of the skull of the forehead by Brumha. Hence, it is the fate of the thief to steal, — of the murderer, to kill, — of the liar, to utter falsehood. The whole system of popular belief is completely destitute of any powerful inducement to good, of course the people excell in what is bad. Rev John Nichols, 1824.

Do d. The Shastras encourage the belief that the foulest sins are washed away by a pilgrimage to a holy Shrine. To repeat the name of Vishnoo once, removes the guilt of a lie. Thence a total disregard of truth pervades all classes.

Rev John Nichols, Tamnah, Aug. 1, 1824.

Do. c. The doctrine of expiation for Sin, if it may be so called, is also taught; — That is, expiation by holy bathing, — religious austerity, —

Hindoo Morals; – Ideas of Sin, – Conscience.

worshiping idols, – pilgrimage, giving to Brahmuns, – feeding mendicants, – & if the sin be very heinous, eating cowdung! This is the foundation, a perverted one it is true, on which we have to work. It obviates the difficulties arising from ignorance of the first principles of the Gospel, to which you allude. Any Hindoo or Brahmun will readily allow the depravity of man, theoretically, & that sin will meet with due reward after death. But practically, sin is but ceremonial defilement, & all the evils suffered in this life, but the consequence of some fault in a former birth. It amounts to little more than this, – If a man eats & drinks according to the rules of his caste, and performs his daily ablutions, (and prostrates himself before his gods according to the Shastras, he is a very holy man, tho' he be a liar, a thief, & an adulterer. Should a man be so unfortunate on his day of account, i.e. the day for cancelling sin & unrighteousness, as to have the sin preponderate, he is then doomed to become in the next birth a stone, or stock, a crow or any thing wh. the Brahmuns choose to say. If his sin & unrighteousness are equal then he is again born a man, & tries his chance again for righteousness.

As to their holding the first principles of morals in common with us, I scarcely know what to say. They have some very good maxims in their books, & in Proverbs among the people, but from their ordinary conduct you would not suppose they had the least influence on their hearts. In theory they know & acknowledge a difference between right & wrong, but in practice they seem to have little or none. A. Read 119 f. I have often been led to doubt whether a Hindoo or Mussulman has anything which you would call Conscience. As for example, in

Lying Spirits:- No Spirit of Inquiry, Little Curiosity. case of falsehood, he appears to feel himself at perfect liberty to lie, if it seems to him that falsehood will answer his purpose better than truth. And as they have a maxim that the world cannot move on without lying & deception, & believe that benefit does accrue to them from the practice, I have often thought, when the prospect of loss & gain seemed ballanced, they many times think it a safe course to venture a falsehood as more likely to ensure their profit in some way, tho' they cannot exactly see in what.

1833.

Hollis Read, Ahmednuggur Sept 23-

119 23. The desire of the Hindoos to increase in knowledge on any subject, except so far as it may bring them rupees, is so small there are perhaps, not ten among them who have any correct idea of the history of their country. A History of the Mahrattas has been published by the English Govt for the use of the Hindoos, with the hope that they will or might be induced to read on historical subjects. But they pass it by with indifference. A Pundit, (a Brahmin) employed by the mission, was asked if he had read this book, he replied "No, what use? It will not fill my belly." Being told it might help to fill his head with knowledge, he gave his head a significant toss, & said "What use?"

To the Brahmins nothing seems of much use that does not tend to increase their wealth or influence. So far from there being anything like a general inquiry among the natives upon the subject of the Chr Religion, we can assure you that very few exhibit any desire at all to inquire about it. A few of the Hindoos & Parsees are willing to acknowledge, while we are talking with them, that our religion is very good, & theirs of little use, but as soon as we are gone their serious ramishes.

E Ramsey A.D. 1832.

Indolence of the Hindoos: Stupidity.

119 23. The majority of the people care for nothing, only how they may "fill their bellies," as the expression among them is. Having done this, they next desire to smoke, lounge & sleep until it is time to eat again. Happy is the man, they think, who may do this. The number of idle, worthless fellows, who lounge about the bazars, is incredibly large. They will resort to any means, but honest labor, for a livelyhood.

The whole clan of the female sex are reared up in idleness, or in the performance of mere drudgery, or work which nature points out as belonging to the other sex. All things here go by caste. The baker, the Cook, the washerman, the sweeper, the weaver, the tailor are all of the stronger sex. The different kinds of business, which a single person in America, would do in a given time, will require six or 8 here. Such inversion & perversion as appears in this division of labor has the most disastrous effect on the moral character of the people. Their indolence in temporal affairs is only exceeded by their stupidity in their spiritual concerns. They have as little regard to what is true or false in matters of religion, as they have to speak the truth to one another. Indeed such a thing as reasoning on the subject of religion, & adopting what, on conviction, appears true, is in the mind of most of the people of this country, a most gross violation of regard for their forefathers. The Brahmins & the Mussulman Priests tell me that as to taking up the discussion of the truth or falsehood of their religion, at this late day, & in this degenerate age, when men have greatly swerved from the faith, is quite absurd. For their forefathers, renowned for learning & piety, had, after full investigation, had determined on the present system, as the best possible

Hindoos Superstitious, Indelicate &c. Natives of Syria Shrewd.

for the particular class of men for whom it was intended; and how very preposterous for them after so many thousands, or, as the Hindoos would say, so many millions of years, to set up as censors of their ancestors!

Here they appear perfectly satisfied to rest the matter. willing to allow that other systems are excellent, & as important to their respective followers as theirs is to them. From these remarks it may be inferred, that the vast majority of the natives hear the Gospel, when the novelty has ceased, with as much indifference as the stocks & stones which they worship. This is stating things as they are in general.

Rev W. Read Ahmednuggur Sept. 1833.

119 24 The natives are not savage & revengeful, but mild, subtle, indolent & superstitious.

Do. Do.

120. 23. They are particularly observant, & call those who have "want of compliment," as they term it, by a term signifying a block of wood.

Rev W. M. Thompson Syria 1833.

Do. 26. You ask if the Hindoos are "an interesting people". I believe Missionaries sometimes call them so. By this I suppose they mean the interest which they feel for them, or that which arises from the novelty of their appearance, customs, &c. Their nonsensical superstitions, ignorance, stupidity, filthy communications, & a long list of such like qualities, are in the abstract far enough from being interesting. Delicacy, either in word or deed, is a term almost without a meaning among all classes of natives. W. Read, 1833.

Character as a Reading People.

120. 27. It is probably safe to say that not one in twenty of the adult population can read;— of this small fraction, few have access to any useful books, or a disposition to read such as they have.

Rev Geo. B. Whiting Syria, 1830.

Do. Do. You have supposed that there were multitudes here who could read tracts, & even the Bible, if they had it. Nominally, we estimate the number of readers at 20,000. By readers however, is not meant persons who can read fluently, or even intelligibly, but such as can, by miscalling, repeating, & hesitating continually, get over a sentence; & when compared with a blank ignorance of letters, this may be called reading:— But of the meaning they know nothing. That is no part of the object, or if it is, they never fail to seek it in some mystical shape.

If tracts were now given them gratis, probably not more than one out of a hundred would ever look at them. If they were sold to them, a great many more would probably try to read them. When a new book comes out, & they become possessed of one, instead of sitting down to find out its meaning, they inquire of the Missionary, "What is it?" "What is it about"? and if they do not get a clue to its contents they seem utterly unable to get it themselves. The truth is, they have not yet learned to think or reflect, or to apply anything they have learned. You will observe I am speaking of the mass of the people who have attended school. Those who have lived near the missionary stations, & have enjoyed greater privileges, are somewhat better informed.

It is proper to say that we as a Mission have been mistaken,

120. in years past, as to the influence of our schools. We thought, or hoped they were doing better than we now find they are. Many facts have come to light within two years past, which cause us to estimate the state of the people very differently from what we did before.

Rev Lorrin Andrews Lahaina, 1833.

Little has yet been done for the great cause of Education in comparison with the wants of the country. With the state of the schools under the superintendence of Missionaries, in this place, at Athens, & at Argos, you will doubtless be made acquainted by means of the Missionary journals. Besides these, schools for boys exist in nearly all the provinces, supported (feebly) by Government. Only one female school has been established by Govt., & that thro' the agency of Dr Rock, who, as you are probably aware, holds the post of General Superintendant of Common Schools. He is intending, as soon as practicable, to commence other female schools, and for these he must obtain teachers from the Missionary schools.

The condition of the existing schools accords with the apathy of the public mind to wh. I have alluded (p. 180). At the same time there are some favorable indications. Mr King & I recently applied for, & obtained, the requisite license for the sale & distribution of books through the country. This permission was sought & denied when the law restricting the press & book-selling was first published. The number of N. Testaments distributed within a year is nearly seven thousand, greater than the number distributed in any preceding year.

These books have been put in circulation by all the missionaries

Distribution of Books &c. in Greece

120 chiefly by Mr Leeves & Mr King. Many other useful books have been put into circulation, & tho' on account of the political condition of the country, there seems to be less interest in the perusal of them than formerly, yet we have reason to hope that they will be the means of extensive good. On the other hand the Bishops are becoming more decided in their opposition, & this will doubtless have considerable influence on the people at large. The "Gospel Trumpet", the only religious newspaper in the country, is decidedly & strongly inimical, & uses all its efforts to work upon the prejudices of the people.

Rev Elias Riggs. Syra, Greece, Sept. 14-1835.

Do. Do. The Greeks, are, in a certain sense a peculiar people — descended from ancestors who were distinguished for genius & powerful minds; for high attainments in the arts & sciences; and also for their devotion to their Gods & their love of liberty. The same love of liberty still exists; and they are still, as a people, inclined to be devout in their religion. This is the Christian religion, mixed with some errors, which we hope they will, of themselves, become sensible of, by reading the word of God, which they (with few exceptions) everywhere receive with gladness, and which they consider as an authority above all other authorities. — The New Testament is now used extensively in their schools. During the last year I sold & distributed gratuitously upwards of 2,600 copies of the sacred Scriptures, or parts of them, & nearly 26,000 copies of school books & tracts; and most of these were placed in schools. I have now had between three & four years a regular service in Greek in my own house, usually attended by

120. from 12 or 15 to 40 or 35 persons. This will show you the liberality of the people. A Roman Catholic people would not have suffered me perhaps one week.

I cannot but hope God will bless the reading & study of His holy word, though the power of godliness seems scarcely to be known at present in these regions.

Rev Jonas King to Miss'y Soc. in Oakland Co. Miss. 1836

Do " The Gospel is preached at more than our fourteen stations on the Lord's day; and though fewer attend than once, yet our congregations are respectable, & those who attend do so from choice which has not been always the case. We are also preparing books as rapidly as possible. The New Testament has been printed several years, and a new & improved edition is nearly printed, and will soon be ready for circulation. Nearly one third of the Old Testament is in print, and other portions are in a course of translation. A few tracts and short sermons are printed and others are preparing. They have also a semi-monthly paper, which obtains no small number of subscribers. Sandwich Island Mission.

Letter of Rev D. S. Green to friends in Vermont Maine, Oct. 1835.

Do. Do. The revised edition of the N. Test. consisting of 10,000 copies had been printed & the demand for it was great.

Letters from Sandwich Isles, March 27, 1836. See Miss Herald

A Christian Colony at the Sandwich Islands

120. 28. You are probably not aware of the difficulties in wh. we, as a Mission would be involved, should we give you our opinion at all. At our last General Meeting, we spent one half day, in Committee of the whole, on the question "What answer shall we return to the inquiries on the subject of a colony?"

The result was the following principles to be observed in respect to foreigners emigrating to these Islands.

"As advice has been requested of this mission, in relation to a Christian colony from the U. S., to aid indirectly in civilising the people; & as individuals have also requested light on this subject, in relation to their duty, therefore, Resolved-

1 That our relation to this people, as pastors & teachers, renders it inexpedient for us to give direct advice to any who may be desirous of emigrating to these Islands.

2 That in answer to inquiries made on the subject, information be communicated respecting these Islands, including an account of the soil, productions & climate; of the state of commerce, of the civil & political affairs of the nation; of the probable reception of a colony by the chiefs & people, & of the prospect that such a colony would be useful or otherwise: in short, that every facility in our power be furnished for enabling all who are wishing to visit the Islands, to aid in civilizing the people, to make up their minds understandingly, and act on their own responsibility as their judgment shall dictate."

These two resolutions embrace the grounds of the whole that were adopted.

Cannot be advised as Expedient.

120. I shall now mention a reason or two why we cannot give you advice on the subject. 1. When the Pioneers of this mission reached the Islands, the chiefs were told by foreigners, then resident among them, that if they consented to the residence of the missionaries on the Islands, their land would soon be gone, & the kingdom would become ours. Now, should we whisper a word to the chiefs respecting a colony, the prophecy of our enemies would prove true, in part at least, and the jealozy of the chiefs would be excited against us. I ought to remark here that all the land belongs to the chiefs, — They know nothing of selling land; — they give it away & take it again at pleasure. 2. We are particularly forbidden, by the Prudential Committee, to have anything to do with the political affairs of the nation. The arrival & settlement of a colony could not be effected without our taking part on one side or the other. The chiefs will naturally look to us for advice, as they are conscious that they have no other freinds at hand, & whatever advice we may give will necessarily engage us in political affairs. We dare not even now hint the idea to the chiefs that such a movement is in contemplation. Should we speak of it favorably, they would look upon us with suspicion; if unfavorably, we of course could give no encouragement to such a plan.

One thing should be kept in mind, that is, that here is a regular government, — which has its own rights, & ought to maintain them. They have an undisputed right over their own soil, and hence, no colony can have a right to any part of it, without a previous negociation, in which right is recognised.

But I proceed to lay before you some account of the Islands.

Population, Soil, Productions, Climate, -

120 The number of islands that may be inhabited is eight: two of them small. All of the islands are healthy.

The present population of all the islands may be estimated at 130,000 souls. The estimate until lately was 180,000.

The land is very fertile where it can be watered. Owing to the high mountains in the center, less rain falls on the western side of the islands than the Eastern, because the clouds and trade winds are intercepted in their passage. With cultivation & artificial watering much land on the leward side, which appears barren, may be made very fertile. Wood, both for fuel & for building is found in considerable quantities, but it grows far up in the mountains, & for want of roads, is difficult to obtain.

The tropical fruits might all be introduced. They would grow near the sea. The fruits of higher latitudes might be cultivated on the mountains, even to such as grow in cold climates. Cotton grows spontaneously, & could be raised to any extent. There are excellent streams for propelling machinery. It need not be said, that as civilisation increases, cotton cloth will be in great demand, it is so now.

The climate, as was hinted before, is healthy. The islands are constantly fanned by the trade winds, except occasionally during a few storms in winter. The range of the Thermometer is not great compared with what it is in higher latitudes. This refers however to the sea shore. On ascending the mountains, all the varieties of climate are found. There does not seem to be anything in the climate predisposing to any particular disease; although the heat is enervating to persons from colder climates.

Commercial and Political State.

The nation may be said to have no Commerce at present. A few years ago they engaged in commerce, to some extent, in the single article of Sandal Wood. Since that has disappeared, they have done nothing farther in the business. It is difficult to tell what will be its state hereafter, as we cannot tell what course civilisation will take as it advances. Cotton seems to be the only article that could be raised immediately for a foreign market. Merchants have heretofore disposed of many goods mostly for cash; and this is brought to the islands by the whale ships which recruit here every Spring and fall. These recruits consist of ~~sweet~~ potatoes, some Irish potatoes, yams, squashes, onions, cabbages, some corn, beans, goats, hogs, turkies, fowls, &c., and the variety is annually increasing.

(139, 12.) It is difficult to go into detail respecting the government. They have a government, regular & as energetic as could be expected, when we consider their character. It is now, like all governments, when in the act of undergoing a great change. Old customs & institutions are changing, because the minds of the people are changing; and it will be a long time before the people become so enlightened & virtuous, that it may be said the Kingdom stands firmly. Still, with the blessing of GOD on the means now in operation to enlighten the minds of the people, such an event may be hoped for, should the nation be left to itself.

The Government may at present be Styled a Despotic Aristocratical Government.

Of the probable reception of a Colony it is difficult to speak. The Chiefs would probably be unfriendly & oppose it, tho' they might permit a colony to land & remain. The common

Probable Reception of a Christian Colony at S. Isles.

120 people would rejoice in it, and yet the common people are much attached to their chiefs. The chiefs have much to lose, the common people nothing; and they do actually gain something, as it respects property, from their intercourse with foreigners. One thing appears certain, the chiefs would not welcome a colony here, whatever might be their pretensions. It seems therefore, that the only way in which a colony could be successful, would be by previous negociation. Without a negociation, one of the following difficulties would probably be the result.

First. On the landing of the colonists, they will, to all intents & purposes, become the subjects of the government,— choose some chief as a protector &c. In such a case, land would be assigned and priveleges granted, both liable however to be taken away at any moment; but if continued, such enormous taxes would be assessed, and such restrictions laid, as utterly to prevent, not only the accumulation of property, but to render the colonists the mere vassals of the chief, and hence utterly unable to benefit the nation by precept or example. This we see every day; for the vassalage of the people is most destructive in its influence to improvement of all kinds, and no people, natives or foreigners, can be happy while it exists.

Secondly. Another plan would be, on the arrival of a colony, or previously by purchase, contract, or otherwise, to obtain the full possession of an island, or such part as would be sufficient for the support of the colony & commence the settlement as an independent govermnt with its own laws & regulations. It is easy to see that such a plan

Probable Advantages of a Colony.

120 would not benefit the people directly, as there would be but little communication between the two governments. The example, however, of a community of industrious, virtuous freemen, who should daily act upon moral and religious principles, could not but be very salutary. Such a sight would be a great curiosity to a Hawaiian. In this indirect way therefore, a colony would be useful, if the difficulty of procuring a tract of land & living as an independent govt could be got over.

On the first mentioned plan, it does not appear how any good could be effected. As far as human instrumentality is concerned, we owe most of our ability to do good here, to our independence of the chiefs. As we are supported by the friends of missions, we are able to live with or without their aid, hence they do not attempt to starve us into subjection, as they do their own people. Were we dependent upon them for support, as their own people are, our influence would soon be small.

120 29, b. There is a field of usefulness for pious mechanics of various kinds; but in order to do good they must come very much on the principle of missionaries, not expecting or wishing to get rich, but to benefit an ignorant & degraded people. Their support ought to be insured at home. They should be men of sterling principle & thoroughly acquainted with their business. Such will need all the christian graces in frequent exercise, in order to sustain them in the trials they must meet. They would probably obtain a comfortable subsistance, and their moral & religious character would have a powerful influence.

Rev Lorrin Andrews Lahaina, Sandwich Isles, Nov 11th 1833.

Christian Colonies at Missionary Stations.

120. 28. As to the establishment of colonies in this country, they would not succeed. Everything is too expensive and there would be no market. Produce can be raised much cheaper below than here. They would also excite jealousy in the minds of the Indians.

S. Hall, La Pointe, Lake Sp. Jan 1. 1834.

Do. Do. A Christian Colony in India would be quite impracticable at present. They could not, on account of the climate, sustain themselves by their own labor, & the expense of maintaining each family would be equal to the allowance of a Missionary.

Rev Hollis Read, Muggur, Sept 23 1833.

Do. Do. When I was in the Seminary, it was a very common & interesting subject of discussion, whether pious laymen might not settle with advantage in unevangelized countries, & so do much good. It is perfectly clear that if all the Frank merchants here were truly Christian men, they would exert an incalculably beneficial influence. And why might not some Christian merchants be added to their number? I have heard it remarked, by one acquainted with this community, that a blacksmith would find a good support here especially after the first few months.

Rev I. B. Adger Smyrna, Nov. 20th. 1834.

Moral Condition of the Mass of the People.

121. 33. The Marquesans are naked savages, so tatooed as to look very fierce They were exceedingly eager for powder and Muskets. Two Tahitian teachers have been residing among them for 15 months, and they say their instructions have been rejected with contempt,— they could do nothing. Within the last two months 13 persons have been sacrificed,— the last one baked & eaten the day before we arrived.

Rev W. P. Alexander, after visiting S. Seas, Oct 22. 1832.

Do. Do. Language not only fails here, but an attempt at description would make us blush & blot it out with shame. It would be considered as a libel upon human nature. Hitherto, the most favorable side of the picture has been exhibited for a very obvious reason,— that the feelings of the reader might not be shocked, & the account thrown down in disgust. Another reason is, that it requires a long time to become acquainted with their secret vices, which they studiously conceal from the missionary by assuming the appearance of what they are not. Those who would learn the depths of their depravity, must come & see, & attempt to afford them relief.

After all that has been done at the present day, it is barely a beginning— not even a survey of the whole heathen world has yet been made,— and scarcely any impression has been produced. In no heathen country where missions have been established, has more than a scattered few embraced the Gospel, the great mass are still as hardened and obdurate heathen as before. Even here only some few hundreds have joined our church & with the addition of as many more who profess to be serious inquirers, we have the sum of all who even externally walk according to the Gospel.

The remainder are secretly as much under the influence of heathenism

Moral Condition of the mass of the People.

121. as before, both in principle & practice; and we fear it is only the restraint of Christian laws, that keeps them from openly returning to all their former abominations. This, you will say, is a dark picture for the Sandwich Islands; but the truth is, of the many thousands, who a few years ago united with our moral & religious associations, but a small part remain to show the sincerity of their motives. In a year or two they had nearly all become weary of the restraints of a moral life, & either secretly or openly abandoned themselves to their former sins. Who then, with a full view of heathenism before his mind can hesitate to declare, that the claims of pagan countries upon our Churches are paramount to every other?

Artemas Bishop & Lorrin Andrews, S. Isles. Feb. 20. 1833.

Do. Do. To describe the mass of the nation by one word, we should term them Atheists, in the best sense of the word however. They have, it is true, thrown down their idols of wood, stone, feathers, &c; but it is as true, that, as a nation, they have not chosen Jehovah to be their God, in any such sense as to constitute them even nominal Christians. As nature is said to abhor a vacuum, the people, when their former gods were overthrown by royal authority, stood ready to call Jehovah their God. But they have not knowledge enough to be a Christian nation if they would.

For about eight years past there has been a wonderful change, externally at least, among the people of the Sandwich Islands. Now it is perfectly easy to account for it, — just as easy as to account for the popularity & spread of religion in the days of Constantine, or of Clovis, king of France, & the reasons are precisely the same.

Influence of the Gospel at the S. Islands.

121 From the time that Kaahumanu, the Queen Regent, began to favor the missionaries, until her death last year, religion continually increased in popularity. Everybody, (comparatively speaking) was willing to attend school, in order to be like the chiefs. And with attention to schools there has been a great rush to get into the Church. Some of the High-Chiefs were among the first to acknowledge the Christian religion & to embrace it. The others followed after, as they had no other religion, & no desire to be singular. It was just as natural for the common people to follow the opinions & practices of their chiefs, as for water to flow down hills. They did so, & hence our accounts for some years past have contained statements of the increase of schools, — of great congregations attendant on our preaching, and of many anxious (as we supposed & the people pretended,) to seek the salvation of their souls. And although there has been the utmost caution used in receiving members into the churches, yet the probability is that a great proportion of them are false hearted. Since the death of Kaahumanu the true state of things has gradually begun to appear. The common native schools may be said to be done, or where they are in existence at all they are so inefficient as to be unworthy of the name. Our churches do not necessarily fall to pieces so soon, as they are under the immediate care of pastors who are warning them of the danger, & urging upon them self-examination & steadfastness in their profession, yet a number have already fallen. Eleven were excluded from the church at Kailua on Hawaii at once, some time ago. Eight are under suspension from the church at Lahaina, & so of other churches. Our congregations, which formerly consisted of thousands, are greatly reduced, some however more than others. There is little or no

121. demand for books except bound Testaments, and those merely becaus they are bound books, & larger than any others.

Still, as a mission, we go on with our appropriate work, preaching, teaching, translating &c., and find enough to do. We have been taught not to put our trust in princes. Hereafter, our progress, if any, will be real i.e. if any are induced to attend our schools, or to enter our churches, it will not be merely because it is popular, or to follow the example of a chief. You will readily understand from these remarks that our progress hitherto has been apparent only, not real; and it applies equally to morality, civilisation & religion. There is however no real ground for discouragement.

Rev Lorrin Andrews Lahaina Nov 11th 1833.

No. Do. Kaahumanu possessed great firmness, and as far as could be expected, — a correct moral principle. Her reign may be termed the golden age of the nation. Improvements were then rapid. Schools flourished, & were numbered by thousands, & scholars by tens of thousands. Chiefs & common people attended, & magistrates & rulers were industrious pupils; & manifested a commendable zeal in the acquisition of knowledge. Meetings too were full & frequent, and tho' popularity was perhaps the chief agent in sustaining them, still, an opportunity was afforded to scatter the good seed, & we believe that many were pricked in their hearts, & induced to give themselves away to GOD.

She had also conceived the plan of improving the system of taxation, and thus ameliorating the condition of her subjects.

After her death, a heavy, melancholy reaction ensued. The young king, regardless of the interests of his subjects, gave loose to his vile pro-

Bad Influence of Rulers;—Corrupt Morals.

121. penalties, & indulgd without restraint in intoxicating drinks & licentiousneſs. The higher chiefs probably, alone prevented the people from returning to their former abominations. Nahienaena, so favorably described by Mr Stewart, was early admitted to the church, and for a while appeared to run well; but at length began to backslide, and for two years past, has manifested little interest in spiritual things. A few months since, she visited her brother at Oahu, & was seduced by him to unite in his career of wickedneſs. She now gives herself up to drunkenneſs & adultery, & lives in the habitual practice of incest, and shamelessly witneſses in public places, the performance of heathenish games. With such rulers at the head of the nation, what can be expected of the people? The governors of Hawaii, of Mawi, of Molokai, & of Kauai, have maintained a good degree of decision in putting down crime, & continue to enforce the laws; but on Oahu, where the king has a more direct influence & authority, vice reigns uncontrolled, & the people have returned like hogs to their wallowings in the mire. Religious meetings have declined all over the islands

Dr A. Chapin Letter to Soc. of Inq. Amherst Col. Lahaina Oct. 8. 1834.

For more recent accounts see Statements in the 27th Annual Rept of the Am. Board presented at Hartford, Sept. 14. 1836, in relation to the actual progreſs of the Gospel at the Sandwich Islands.

Do. Do. It is true that much has been accomplished for which we rejoice & bleſs God, — still the church ought to know that great darkneſs yet hangs over the people, even when the light most shines. For instance; 1st Parental authority is unknown. 2d Queen Pomare Vahine 1st,

Condition of the Female Sex, - South Seas, - Syria.

121. heads a troop of prostitutes, and is chief promoter of the Rumtrade.

3rd. A London Missionary, who has labored 15 years in the Society & Georgian Islands, said he did not suppose a female could be found in both groupes, over 12 years of age, who had not been defiled.

Surely Christians will be more stimulated to help forward, by learning how much remains to be done than by being made to suppose that the work is well nigh accomplished.

Rev W. P. Alexander after visiting South Seas Oct. 8th. 1832.

For a description of the morals of the Hindoos see extracts on pg. 182 &c.

121. 34. Not to speak of the degradation of Turkish females, - that of the nominal Christian is little better. The wife & sister are tyranized over by the husband & brother; even the sacred relation of mother is disregarded, & the mother treated with contempt by the son to whom she has given birth. The birth of a son is a cause of much rejoicing here, but that of a daughter of regret, - the father not only neglecting the child, but sometimes beating the wife because the infant proved to be a female. The excuse offered for all this is, the silly and childish characters of their women, the inutility of their employments &c. Some, even of the more principled & intelligent of the Arabs, when reproved by the missionaries for beating their wives, have palliated their conduct by saying, - "Our wives are like children & yet more obstinate. We could not live with them if we did not govern them in this way. - Were they intelligent, like yours, we could respect them." Yet, strange to say, these very husbands & fathers discourage the education of their wives & daughters, on the ground that education would render them ungovernable. "We, (to use their own words) can scarcely live with them now, & what would they be if they could read & write."

Ignorance, Degradation, & Frivolous Occupations.

121 In fact all the knowledge almost, both of the improvement of the mind & exercise of the hands, is in the possession of the men. They even make the garments of the females. You will ask perhaps how the females are employed? In some parts of the country (as mr Thomson repeatedly witnessed, in traveling last summer) they are subjected to the most laborious employments, such as working in the field, & sharing the donkey's fate in bearing heavy burdens. This is even the case with the poorer class here. Being at Mrs Bird's room, at one time, a poor woman entered that certainly looked old enough to be the grandmother of the child at her breast. On my expressing surprise that she had so young an infant, I was told she had become thus prematurely old from hardships, she getting her living by bearing heavy burdens. The most wealthy, it is true, are exempted from these exhausting labors, but are also without mental improvement. A woman that could read, & much more, one that could write, would be regarded as a phenomenon. They are also ignorant of nearly all those important acts of domestic life, that render home so delightful, & make the wife, the mother & the sister so useful & necessary in their various relations. True, they clean their houses occasionally, & cook their dishes; but their habits are every thing else but neat; and being ignorant of sewing & knitting, & having more conveniences within themselves, they spend much of their time in idle sauntering about, in smoking, & in frequenting the public baths, where they frequently pass the whole day, not in ablutions merely, but in saturating their hair, and staining their nails with the juice of the Henna, — in penciling the eyebrows, & with the same dark material, ornamenting the fingers, hands & wrists in the most fanciful manner. From these occupations you will have some idea of their taste & ~~occupations~~ conversation. I never felt before, as I do now, the force of the Apostle's injunction "Let not yom adorning be that of plaiting the

Ornaments of the Syrian Females; Impurity,

121. hair, wearing of gold, & putting on of apparel, &c." The hair is universally worn braided, & hangs down the back. With these braids the younger girls wear large ones of silk intertwined. The older females adorn themselves with an article, composed of large black silk braids, fastened on a filleting which passes around the head. These bands of silk braid hang down the back, & terminate in a profusion of heavy fringe & tasseling. The size & weight of the ornament varies with the wealth & vanity of the wearer; but is generally about 1 yd. in length & 3 yds. in breadth. A person, who asked the wieght of one, was told it was 3 pounds, but that many wore them weighing six. In addition to this, they load their heads with gold & silver if they can afford it, if not, they wear plated imitations. Their favorite ornaments on the head, are the current gold coins. These they string around the forehead. I have not time to particularize, & will only add, that such is their love for finery that every thing else is sacrificed to it.

The matrimonial engagement is negociated entirely by the husband & the parents, or the friends of the bride. The poor thing is quite passive in the affair, but then, her favor is easily gained by the ornaments and presents the bridegroom is expected to bestow. Now from all this training what are we to expect? Certainly that their conversation will be, as it is, childish, their pursuits puerile, their morals corrupt; and this corruption tainting their communications. Their questions and wishes relative to the ladies of the mission family, have not unfrequently put their husbands to the blush.

But this brief sketch of their ignorance, degradation & impurity, only glances at their situation in this life. What are their prospects for Eternity?

Delusion; Prospect of Success; Schools.

121. Dark as of those who live without God & without hope in the world. They do not live without hope, but it is that hope which will perish when God takes away the soul:- a hope founded on their observance of feasts & fasts, & on their blind obedience to their priests, & to the ceremonies of this church. They have a sort of speculative knowledge of religion, but is not that faith which purifies the heart & leads to the practise of truth & virtue; — & yet they hope to go to heaven when they die.

117. 8. You will wish to know if there is any prospect of benefiting these pitiable beings. We answer, with the blessing of GOD on the means used, there is. The servants & females who have been connected for any length of time
(121. with our mission families here, have learned to read, & have manifested as
34, c & much interest in improving themselves, as those under similar circumstances as at home.

121. 34. c. Our pupils are taught to read, to sew, & to knit, to mend & to darn, to cut out, & to fit work for themselves. Mr Smith, who has a fine command of
(113. arabic words, comes into our school half an hour every day, and gives
23, instruction vivally. He first took up the Scripture History, using the
d. Sunday School Cards we brought with us, & gave them a sketch of that. He is now using the cards in Natural History, and as pictures speak alike everywhere, by their aid & his Arabic explanations, the girls are much interested, and pay as devoted attention as I ever witnessed in American Schools.

113. 23. Before the school closes we select a verse of scripture, & repeat it a number of times. This is done for a few days, until it is perfectly learned, after which another is chosen. It is also an object to give them habits of neatness, of method, & some sense of the value of time.

Illustrations of Scripture:- Obstacles to the Gospel.

121 They seem almost destitute of all these, especially the latter. Having no method in their business, they cannot appreciate its value. As to time they lounge it away with the least concern or Conscience, spending whole hours in listless idleness, or in gratifying a childish curiosity.

Mrs W. Thompson to Mrs Dr Miller, Beyroot Feb 11th 1834.

123. 36. But I must give you some farther account of a people & country, both so entirely different from any thing which you see in America, that anything concerning them will be new, & yet not new to readers of the Bible. We can scarcely take a ride, or a walk, without meeting illustrations, striking illustrations of the imagery, characters, customs, and modes of expression contained in the Bible. Yesterday, on leaving my babe for several hours, I requested the servant to take good care of him. She replied, raising her hands to her head, "Allah rasse" — upon my head be it;- It reminded me of — "His blood be upon his own head". I was going to add several other instances but time fails me.

Do. Do (Indians)

118, 14. One of the chief obstacles to giving this people the Gospel lies in their wandering life. It is difficult to do much for them unless you are constant & persevering in giving instruction. They lose, in a few months, all that has been done for them, if it is not constantly followed up. This is is particularly the case with the children who have attended schools. Another grand obstacle is their indifference, & in some cases hostility to religious instruction. We have not met with much open opposition. Most of the Indians have treated us civily, & generally, we can obtain their consent to read & converse on religious subjects in their lodges.

Indifference, Ignorance & Superstition of the Ojibues.

118. They generally acknowledge what we tell them of the Bible to be good, but they manifest generally not the least concern about its most solemn truths. A few have listened with interest, & perhaps there are a few cases of conversion. They seldom cavil about Christianity, or ask us any questions about what we tell them of it. They are also surprisingly indifferent to all kinds of im-
120. provement. They seem satisfied with their customs & present mode of life.
29.f. It is difficult to convince them that civilized life is superior to their mode. They are generally unwilling to have their children instructed in our schools.

Another obstacle we have found to be the want of books, & a familiarity with their language.

S. Hall La Pointe Lake Superior Jan 1. 1834

117. 8. They generally feel little interest in being instructed, & if they listen to you, at all, or permit their children to attend school, they think they do you a great favor. Of course they will not feel much interest in attending public meetings for religious instructions

Do. Do. Do.

119. 22. They are heathens, and universally ignorant of the true God. They have an idea that there is a Great Spirit, but I have never been able to learn definitely what character they attribute to him. They are extremely ignorant & superstitious, & nothing but the Gospel, accompanied by the Spirit of God, seems able to reclaim them from their silly & superstitious customs.

Do. Do. Do.

Moral Character of Christian Sects in Smyrna.

121, 33. I am about to speak unfavorably of this community, in respect to their moral Character; - not that I delight to proclaim the faults of any, but that you may know their condition, & pity & pray for them accordingly. I believe I am not uttering a hasty opinion in announcing, that from what I have seen & heard here, I have been convinced of the degraded state of society, & it depravity in the East, as represented by missionaries before me. I think I can state facts to show that most of the ten Commandments, are generally, & daily, & constantly infringed by this Community. I will say nothing of the worship of pictures in their Churches, for I have not been to see any of their ceremonies. But I may state in passing, that since we have been here, at least half a dozen holy days have occurred. Usually they are observed in honor of some Saint. I am writing on the evening of one of these days, — the observance of which originated in nothing else than the idolatrous veneration of men instead of GOD, and the idolatrous exaltation of human intercession over the "one Mediator between GOD & man, the man Christ Jesus." I have met with no violations of the third Commandment hitherto. The Sabbath is awfully profaned. The nominal Christians here, (I mean the Christian Sects) close their Shops, I believe, generally, & suspend their business on that day, as they do on any other holy day; but it does not appear to be, that they may hallow the Lord's day. From 6 until 10 A.M. there is service at which they may attend, & probably again in the afternoon, tho' they do not all go at the appointed time, but go in from time to time at their convenience. After Church, they seem free to do any thing. We meet more of them walking in the streets then than on any other day of the week, - & more of them pass by our house, not going to Church, but walking for pleasure. The best fruits are brought to market on Sundays, as they anticipate the best sale for them. In the afternoon, multitudes of

Franks in Smyrna; The Sixth Commandment.

121. females sit outside of the doors, in this neighborhood, to remark upon the people who pass, & to be remarked upon in their turn. Every body seems bent upon spending the day in as merry a manner as possible. As we go to & come from church, the people are seen idly looking out of every alternate house.

I wish I could say that the Franks, or European settlers were found setting a different example. There are some honorable exceptions, but alas, too many of them seem to feel entirely free from restraint, in this foreign land.

Oh! what a responsibility is resting upon every European, who visits such a country as this! Let him violate the precepts of that holy religion, which, very probably, his parents taught him from his infancy, & he does it to the dishonor & disgrace of that religion, & at the risk of provoking the indignation of its divine Author. — For he is styled a Christian & a Protestant here, & they judge of Protestant Christianity by what they see in him & others like him. He is in a situation somewhat like that of a professor of religion in America. Would that every European here were a genuine professor & a devoted friend of religion! Then would this people feel its power, for they would see a living exhibition of its influence in the daily routine of business.

The Sixth Commandment is regarded with inconceivably less severity here than in America. Human life seems to have almost no value at all here. It is well known that for a very small offence, a subject of this government will be bastinadoed on his feet with 500 stripes, & this is not much short of death. — or they will make shorter work with him by cutting off his head. This may startle you, but, in a country like this, it is necessary that the government should hold a tight reign over its motley, jealous, & often conflicting subjects. What would an easy & timid government be worth, where so many people carry arms by their sides, & will draw them on a very inconsiderable provocation?

Murders in Smyrna; Character of Popery abroad.

121. There is now a woman in confinement, who, two or three nights ago, ripped a man open with her own hands. However She was a person of no character. The day before, two other men were killed in a personal rencontre. They were sailors—one a Maltese, the other an Englishman. A few days after our arrival, I was standing with Mr Temple & Mr Hallock, on one of the wharves, attending to some boxes, when we heard a loud crying not far off. It continued & increased, and presently we saw a boat gliding out & rowing rapidly towards the wharf, where we stood. As it passed by, we saw a wretched sufferer lying in the bottom of the boat, with the blood gushing out of his mouth. He was a Maltese, and another Maltese, in a little quarrel, had drawn his knife and sheathed it in his breast. The perpetrator of the horrid outrage fled, & no one tried to hinder him. He will probably be absent, or be concealed for a few months, & then he can return with perfect safety. No reward is offered for him. No kind of notice is taken of the event. Now what sort of moral feeling does this community possess? Remember it is a Christian country, so far as concerns a large portion of its inhabitants. And tho' they cannot exercise jurisdiction over such offenders, yet they might evince some horror at such crimes, if they felt any. Alas! they feel little that is accordant with the spirit of a pure Christianity. What would be the feeling in N. Y. or Phila. upon the commission of such a deed there in open day? What a thrill of horror would shoot through every heart! These Maltese are Roman Catholics, you will remember. I would not argue from this one act that the spirit of that system is bad. But I cannot help connecting this fact with others of a kindred character, & then finding a corresponding verdict against that religion. It would be hopeless to attempt a communication to you, of the impression on this subject, which you would receive

121. by a residence in a Roman Catholic Country. You must see for yourselves, what that system is, by beholding it with unveiled face. In America, the terrific scowl, & the demon eye, the devouring jaws, & the fiery hot breath, are all hidden from public notice. Catholicism among you is masked.

But to return, a few days before we arrived in Smyrna, a French sailor was killed by a Greek boatman; and it passed off with very little noise. We never expect to hear any thing more about it. Now I would apply to the Greek religion the same observations, I have made concerning Popery, only with less strictness. Because, with Cecil, I fully believe "Popery is the master piece of Satan".

Previous to the murder of the two sailors by each other, Mr Temple told me, that within the nine months he had been here, not less than four murders had been committed. You will observe the number has increased a good deal latterly. One man, he said, had stabbed another in open day, & in the public street, and then wiped his bloody knife by drawing it between his lips! Mr Brewer told me of another, who had deliberately walked into the middle of a group of men, sitting on their stools at a coffee house, & there drew his knife & drove it into the body of a certain individual, then coolly returned the blade to his girdle and then walked away unharmed.

It is not necessary that I should speak of the regard paid here to the 7th. Commandment, and I would choose not to do so, without having more acquaintance with the facts on that subject.

Theft is uncommon in one particular shape. Very few instances occur of the breaking open of houses or stores for this purpose. But you dare not trust any thing to your servant about your house, and you may rest assured of being cheated by him in the money you send to market. This, I say, you may depend on as invariably certain. If you hire a boatman, or a mule

Dishonesty common among Laborers & Merchants.

121. teer, or a porter, you may be certain that he will charge you more than he ought, and you must just give him what you know to be customary, & walk away regardless of his loud complaints & demands for more. However this is less true of the porters, who are all Turks, and therefore rather more worthy of confidence than your fellow Christians, the Greeks, Mattese, or Armenians. If you wish to purchase something at a shop, or in the bazaars, you would not err at all to calculate on being charged about one third more than the proper price; yea, more than the polite & complimenting Shopkeeper designs to accept, if he can not induce you to give more. And when he has called you back, alarmed at your turning round to leave his costly goods, to take them at your own price, you must keep a sharp look out, or he will contrive to cheat you back again, by false measurement, into his own first price. For an expert Armenian or Greek, it is nothing to slip the measuring stick backwards, one inch to every yard, by giving it a little jerk with his hand.

You will not be surprised after all this to be told that falsehood is as common here as the vile mud beneath our feet. What thief or what dishonest tradesman ever yet stopped at lying in order to conceal his first transgression!

Rev John. B. Adger, Smyrna, Nov. 20th. 1834.

120. 27. Nearly all the men and boys who have visited our house are able to read; but taking the aggregate population, and it is supposed, by those who have had opportunities to ascertain the truth on this point, that not more than one in ten can read.

Mrs Thomson to Mrs Dr Miller, Beyroot Feb 11. 1834.

Indifference & Hatred of Hindoos to the Truth.

117. 8. The mode of presenting only the bright side of the picture, for the most part, gives a totally wrong impression of the character of the Heathen. It would imply that they are unfortunate in not having heard the truth before, but that they embrace it cordially when presented. Whereas the fact is they hate the truth, they come not to the light because they love darkness. They have curiosity like all other people (tho' much less than the Athenians) to hear a new thing & to get a new book, but as soon as they become acquainted with the truth which we preach, they hate it with a most cordial hatred, - & so it will be till GOD in His infinite mercy shall touch their hard hearts. We say Infidels & ungodly men in America hate the truth till they are converted. But educated as they have been under the salutary restraints of Christianity, they are in a moral point of view far in advance of the Heathen.

You see then at once what must be the nature of a Hindoo's inquiries after the truth, or of his eagerness to get books. Hatred for the truth is the chief obstacle in the way of his conversion. Keeping this leading trait of a Heathen's character in mind you will be able to judge pretty correctly of the intelligence which comes before you.

Rev Hollis Read, Ahmednuggur, Oct 20, 1834.

Trials of Missionary Life. Are Mental.

129. 1. They are different from what a mipsionary expects. He supposes they will be chiefly of a negative kind, as the absence of friends, want of Christian priveleges. But they chiefly arise from the desperate wickedness of the people who hate, despise & oppose him; - he will find them indifferent to all he says, & not only deluded, but possessed of substantial arguments to justify themselves. The want of success is a great trial.

Rev Henry Woodward Tillipally April 26 1824.

Do. Do. & 2. The greatest trial I have yet met is, to live & deal with a people so destitute of Conscience.

Rev Hollis Read, Ahmednuggur March 30, 1833.

Do. The trials of a mipsionary life are different, probably not in general greater than they appear in prospect to a sober mind; - romance out of the question.

Rev Miron Winslow At the Sem. May 1834.

Do. Do. 2. Since the death of Br Hervey, I have felt more than ever that the hand of the Lord is heavily upon the Bombay Mipsion. Why does the Lord cut down His laborers almost as fast as they can be sent out? And why does God give us so few souls among the heathen as seals of our ministry here? These questions should, I think, be well considered by the Christian public at home, and by candidates for the holy office in particular.

Rev H. Read Ahmednuggur, June 5, 1832.

Do. Do. One of our greatest trials is the want of Christian Society. The missionary will often feel that he has few to hold up his hands here.

Rev S. Hall La Pointe Lake Superior Jan. 34.

Do. 3. We have in India some trials which are of a local nature, & which, of coms, would not meet us in a country of a milder climate

Trials should not deter any: Are to be Expected.

129. and among a people of different customs; but these are of minor importance, and should not be allowed any great weight in determining a question of so much weight as that of our duty to the heathen. Worldly men find no great difficulty in overcoming them, when making up their minds to come to India. They expect to accommodate themselves to all such minor difficulties. And as to our more weighty trials, those arising from the abominable depravity of the people, - they can not in good conscience be mentioned as forming an objection to engaging in the missionary work, for we take it for granted that every candidate for the ministry (according to his own professions) wishes to be made the instrument of removing, during his short life, as much of this depravity as he can.

Rev H. Read JANUARY 4th. 1834.

Do. 1. As to trials, every one must expect to meet with more or less of them wherever he goes, or in whatever station he may be placed. It seems to be a part of the Economy of Divine Providence that we should be tried in this world. We cannot be more so however, than were those worthies, who are mentioned in the 11th Chap. of St Paul's Epist. to the Hebrews.

Rev Jonas King, Athens, Greece; July 23rd 1835.

Do. 2. We would scarcely be believed were we to relate the anecdotes wh. illustrate the universal disregard of truth among all classes. Tho' we had heard of this trait in the character of the Hindoos, we had such an imperfect apprehension of it, that we suffered most greviously in our worldly dealings on our first arrival, till by dear bought experience we learn'd not to trust these liars & deceivers.

Rev John Nichols Bombay Miss. Augt. 1824.

Trials from different habits of the people. Wrong Impressions.

129. 3 The simple fact of living among a people of different habits, as if it required some extraordinary faculties to meet the exigency, is certainly not a matter which ought to have any great weight in determining such a question as the choice of a man's field of labor.

A good share of common sense, a just knowledge of human nature (two very essential qualifications for the ministry at home) will enable a man to accommodate himself to any such varieties in the modes of life.

Rev. H. Read, Shantgur, Jan 26th 1834.

Do. 1, Too great a distinction is apt to be made between the field of labor at home, & that into which the missionary enters abroad. A kind of mystery, or romance, or something, which I cannot name, is thrown about the former, while the latter is a definite sphere of labor. Accordingly, when a man thinks of being a missionary, he sometimes begins to think of transforming himself into some mysterious, non-descript kind of a being, so as to suit the new element in which he is to move. Now, everything of this kind is romance, or fanaticism, and will do more to unfit men for the tug of missionary work than almost anything (117, 9.) else. He will find, when he arrives on the field, that he is the same man that he was before, and that he has men to deal with. He will find them, in all their leading characteristics, like other men, & to be acted on by the same principles. He will find depravity no more universal than he saw it at home. The great difference is that here he will find it stronger, & more shameless & unrestrained.

(118, 14.) It is not against the customs of the country that the missionary is to be prepared to preach. The grand obstacle, here as well as in America,

From depravity, Few Laborers, — Encouragement among the Senecas.

129. is ungodliness. The Hindoo, in his cordial hatred of the truth, expresses his objections, and throws out his cavils in a way, scarcely dissimilar to the ungodly in America. His depravity shows it self in a greater variety of ways, & he has a greater variety of refuges of lies to which he may resort for shelter, but still the business of bringing the truth to bear on his heart is attended with essentially the same difficultty that is to be met in a Christian Land.

Rev H. Read, Mahratta Missr 1834.

Ds. 6. The time has come when the prospect is brightening in some measure, with respect to the Heathen of our land, and thanks to our Heavenly Father that I can conscientiously say we hope it is brightening among the Poor Senecas, among whom I have gone these five years, "preaching the Lord Jesus, publicly & from house to house; and testifying the Gospel of the Grace of God." We have pretty good evidence that five or six females have during the past year, or previous, experienced the renovating grace of God. We indulge the hope that one or two of the larger children of the school and two adults, a man & woman of the tribe have found Christ within a short time — 17 persons rose in meeting on Sabbath last to be remembered in the prayers of Christians — among whom was the wife of the celebrated Pagan Chief, Redjacket. These are some of the prospects before us at present.

Rev T. S. Harris, Seneca Miss^n March 12. 1827.

130. 6. Shall it be recorded in the future history of missions that "In the years 1834 & 1835, God had, in a remarkable manner, opened a door of access to the Heathen in different parts of the world. — The fury of earthly potentates against the pure Gospel was restrained, to make way for the peaceful reign of truth. — The facilities for evangelizing the world had never been so great since the days of the Apostles. — The channels of benevolence were

Probable Future History, Work Not Done. Idolatry

130. opened, and funds were available to any amount which could probably be needed;— Schools, Colleges and Theo. Seminaries were full of pious young men who were looking forward to the ministry — But, alas! men could not be obtained to go to the Heathen: consequently, new fields, as they presented themselves, were not occupied — Missions were not enlarged when they might have been; the work went on heavily, and great disadvantages were sustained"!"?

Rev Hollis Read Ghautgur Mahratta Missn Jan 1834.

Do. Do. For 20 years the agents of the American churches stationed in Bombay, have been assuring their Patrons, in the most unequivocal manner, that the common cause, has been, & still is suffering for the want of men & means. Do. Do. Do.

Do. 7. It is becoming a favorite idea at home that the world will be converted in 20 or 30 years. But tho' it may be true in itself, we have reason to fear it is expressed with too little consideration of the greatness of the work, & the intensity & unity of effort indispensable to its accomplishment.

What is the fact with regard to India? The sentiment has lately been published to the world by high authority, & echoed by another high authority, that "idolatry is not long to be the prevailing religion of India." On what this opinion is founded we do not know. If it be the promises of God that Christ shall have the heathen for his inheritance, & that the world shall be filled with the knowledge & glory of God; and if the anticipated shortness of the reign of idolatry be viewed in contrast with the years that have elapsed, we see no difficulty in ad-

Still Strong in Jaffna & India

130. mitting the sentiment. Even the Apostles, 1800 years ago, might have said as much. But much as has been done, & bright as are the promises, we are constrained to believe many, many long years will roll ere the systems of idolatry in India are subverted, unless the prayers, and contributions, and efforts of Christians are very much increased, & young men go forth in greater numbers to the work.

The world will not be full of the glory of the Lord, until it is full of His knowledge.

What are the indications of the speedy dissolution of the system of idolatry in India? Let us look at Jaffna. In this district (137,3) there are nearly 200,000 souls. Missionary labor has been performed here for 20 years, the Scriptures & religious tracts have been circulated, and many of the people have heard of salvation by Jesus Christ. Yet it is obvious to one who has seen heathenism, that the system will be but little affected by these efforts unless they are long continued. What then is the condition of Jaffna, where comparatively much labor has been bestowed? Out of these 200000, 3 or 400 have been hopefully converted, & 8 or 10,000 have been, & are now under religious instruction. But what is the actual influence of Christianity upon the adult population of Jaffna? (121.33) Alas heathenism has still a most powerful hold, and they have hardly begun to admit the gospels into their minds. A traveler would hardly see an impression. True, a spirit of inquiry has gone abroad, many are willing to receive and read tracts and the Scriptures. But, take them as a mass, and they are stout idolators & despisers of the Crucified One.

We would not be understood to speak discouragingly. No, brethren, we are more & more encouraged in our labors. But we think the sentiment that idolatry is not long to prevail in India calculated to do injury by making Christians feel that

Not Discouraged by Slow Progress.

130. the work is nearly done, and lead young men to think that they may as well remain at home. Whereas the work is but just begun even in Jaffna. And if idolatry is still so deeply & so firmly rooted here notwithstanding so much time & labor have been expended, what must it be on the continent where, with the exception of a few districts, almost nothing has been done. And how many Missionaries must labor there 20 years before such an unqualified remark could be applicable.

But again our hopes are with the rising generation. Children must be brought into schools and trained in the principles of Christianity before heathenism will remove its chains from their minds & hearts.

Rev. Samuel Hutchings Tamul Miss^n Sep^r. 1835.

Do. 7. Yet amidst all these things we are not discouraged, for we remember that the cause is God's, and the promise has gone forth that the kingdoms of this world shall become the kingdoms of the Lord, & of His Christ. This promise we believe will be redeemed, and that too speedily. A little has been done to prepare the way of the Lord by circulating the N. Testament & Tracts. Besides an evident change is going on among the people. They seem to perform their ceremonies more from custom, than from a conviction that there is any benefit to be derived from them. The truth is, they do these things without inquiring why; and the only reason they can give is, that their fathers did so, for why their fathers did so they do not know.

Rev Wm Ramsey, Bombay Oct 22, 1831.

Do. Do. The whole of the Deccan has recently been thrown open for the reception of Missionaries. The climate here is cool, except about two months in the year, (April & may) these together with the fact.

Grounds of Encouragement.

130. that Every victory which a missionary achieves over superstition or prejudice, is not a victory which affects a few thousands, or a few millions much, but is an inroad made into a System, which holds in bondage half the population of the globe. — are all encouraging — & the same promises of God also we have ample grounds of encouragement.

Rev. A. Read, Ahmednuggur, March, 1832.

Do. Do. It may, in one sense, be said to be an interesting time in India. Not from any great number of conversions from Hindooism, — not from any extraordinary visible effects of the Gospel among the people, but as a season of preparation, when God is making way for the overthrow of the mighty fabric of Idolatry. The besieging army has come. The soldiers are stationed, are preparing their weapons, & calling out to each other to be of good courage, for the victory is ours. A few outposts are already taken, and as soon as the King of kings shall issue the command, & give the power, they will press forward to the great battle, & Satan's strongest hold will be demolished. Our friends (121,33 in America ought not to think that the severest conflict is over in India. It is scarcely begun. Much Christian knowledge has been diffused, the strong hold of Caste has been weakened, & individuals have been converted. But, in this part of India, we have not yet had the happiness of seeing Christianity sway the public mind in any one place. The toil & heat of the day is by no means over. We still sow in tears, tho' in hope. We are not discouraged but much encouraged knowing that we sow not in vain.

Rev A. Read, Do. Do.

Sources of Information, Character of Books.

133. 1. Much information respecting the Islands is contained in the "Polynesian Researches", but along with the facts are so many statements adapted to make impressions so different from the truth, as it exists, that it would have been better had it never appeared. When we at first found things so different from what that work had led us to expect, we at first supposed some great change had taken place, but the missionaries on the ground say, that such a state of things, as he describes, never existed. A desire to magnify the grace of God in delivering the degraded islanders from their former debasement and pollution, has led him to indulge much in the bright part of the scenes, while the dark spots have been left unnoticed. The same remarks, in all their extent, may be applied to the "Visit to the South Seas" by Mr Stewart. I do not suppose that these authors have designedly misstated anything, yet their works will lead the Christian public to believe that much more has been achieved among these people than is warranted by the truth; & I have no doubt that if all the missionaries we have seen in the North & South Pacific had given their advice in relation to the publication of these works,— so far as they are acquainted with the scenes described, without a dissenting voice, they would have said "Let the books never be published".

Rev W. P. Alexander, after visiting S. Seas, 1832.

Do. Do. I have been disgusted when observing the careless & incorrect manner in which journalists often express themselves. If you have read Slade or Madden, you will need no mention of names by way of illustration. A traveler enters a foreign city, entirely ignorant perhaps of its inhabitants, of their manners, or customs, or language.

Misrepresentations & Mistakes of Travelers.

133. He leaves it but a little enlightened, or grossly deceived & misinformed upon all points. Yet, no sooner has he reached home, than he publishes his narrative and is believed! And thus, the result of his transient visit is, to give to his own countrymen very incorrect, & sometimes slanderous impressions of those among whom he had sojourned.

Both Slade and Madden have done great injustice to the Mediterranean Missionaries, among others whom they have misrepresented. I feel that I am quite as well qualified to speak of Smyrna as was Mr Slade as far as one's own acquaintance with it is concerned; — and yet, I have been here so short a time that I feel myself in constant danger of misinforming those to whom I write.

Rev. John. B. Adger, Smyrna, Nov. 20th. 1834.

Do. Do. As a general thing the information obtained from the "First Impressions," — "Visits," — & "Journals" of travelers, should be received with caution. Any man, with the best intentions, is liable to be deceived; and, unless he is a cautious & experienced observer, peculiarly so in a strange country. He is in danger of misunderstanding from ignorance of the customs of the people, & much more their modes of thinking. Those to whom he applies for information may lead him astray for their own amusement, & if they find him credulous the temptation is strong: — Thus, Dr Walsh, when in Brazil, was often misled by his own countrymen, and the fancy sketches they added to his notes, he preserved & published in his "Notices of Brazil". An American Missionary at Rio Janeiro, was told by (112, 20.) an Am. Merchant, when the missionary had observed "that few or no ladies were to be seen in the street", that marriage was not common & most of the ladies being kept mistresses were locked up during the day. The enlightened visiter sent the story home & it was published.

Travelers sometimes misinformed; Caution — Books.

133. The missionary went on his way, but his letter, in print, came back to Rio & told its strange story, to the great astonishment of all who saw it, except the author. It was only intended, at first, as "a good joke". Licentiousness exists, it is true, & ladies are rarely seen in the streets, except when going to church, or on fine moonlight evenings, but not because they are "locked up". It is not their custom to go out much during the day.

Dr Walsh was known to be somewhat credulous, & this led some persons, who knew that he was preparing a book, to give him information which was entirely fabulous. His reputation for accuracy, as might be supposed, is not very high with his countrymen in Rio.

These statements may suffice to put readers on their guard, & to admonish those who are going to foreign lands, that they must not put too much confidence in books. They must not be surprised if they have to unlearn not a few things which books have taught them.

O. M. Johnson after visiting Rio, Sept. 1836.

Do. 3. In reference to the common estimates of the population of Rio de Janeiro, it may be said, they are too low. A good judge of the case, in a recent estimate gave more than 200000 inhabitants to the city. Do. Do. Do.

Do. 2, Stewarts Visit to the South Seas, Vol. 1. contains a pretty accurate description of the harbor of Rio. It is not fanciful here.

"Three Years in the Pacific" — written by a Surgeon of our Navy Dr R. is very good, & I believe, gives correct impressions of things at Rio generally. Do. Do Do.

State of the Missionary Field — Climate, &c.

137, 1. The climate is debilitating. A sedentary life too is prejudicial to health. Billious persons suffer greviously, — and those who are not so soon become so to some extent. Great numbers of Europeans leave on account of the liver complaint, and many die here. Most of the civil & military Stations in this Presidency are more favorable to the European constitution than Bombay.

Rev A. Read, Ahmednuggur Sep. 23. 1833.

Do. Do. The climate is not unhealthy. Yet it is, to almost all foreigners, extremely debilitating. Even strong constitutions, without great care, are in danger of breaking down; and when once prostrated, ten to one they will not recover their vigor again without a change of climate, if ever.

Rev Geo. B. Whiting, Syrian Miss. Sep 4, 1834.

Do. C. Let no man come to this country with a feeble constitution, or a feeble wife. On this subject I speak strongly for painful experience has taught me its importance. Do. Do. Do.

Note. Mrs Whiting has suffered much from feeble health. She has had a miscarriage nearly every year since they left the U. S., but as one of these occurred on the passage out (if my memory is correct), & as Dr Misner once remarked to the writer, "they might have occurred as often at home as in Syria," all her sufferings should not be attributed to the climate, though they show the importance of a good constitution. C. M. L.

The health of Mrs W. has improved since removing to Jerusalem. Do.

Do. 2. In the interior is an elevated region commencing with the Western Ghauts. It should be observed that they are only ascended from the West. The country on the East (i.e. the Deckan) is of the same elevation as the mountains, 3800 feet above the sea, while the Concan on the West is very low.

Rev A. Read Ghautgur Jan 4th. 1834.

Population of Missionary Fields.

137, 3. The road from Calcutta to Kisnapore eight miles east, continued thronged with natives the whole distance. This is the case all over India. Nothing will excite the astonishment of the foreigner more than the endless multitude which he meets wherever he goes. The vast population of Hindostan, especially of Bengal, became the subject of conversation. Could you, dear Brethren, see what I every day witness in the streets of Calcutta, in the roads, & fields, & groves, wherever I wander, you would attach much more meaning to the term "Millions of Asia"; and could you but for a moment look at the moral condition of this multitude, and see them not only poor & degraded in their temporal circumstances, but sunk in the lowest depths of moral turpitude, you would then also attach much more meaning to the term "Perishing Millions" than it is possible for you to do now.

Rev Hollis Read, Bombay Miss[n] March 1[st] 1831.

Do. 6. The Christians, who constitute perhaps one half of the entire population, are divided into several sects, the chief of which are the Maronites, the orthodox or proper Greeks, & the papal Greeks, or Greek Catholics, as they are often called. The Maronites are the most numerous on Mount Lebanon, and are

(138, 1.) very biggoted, jealous, intolerant papists. The papal Greeks are not numerous, but in proportion to their numbers they are the most wealthy, & perhaps the most intelligent people in the country; & they are scarcely less hostile to the protestant missionaries than the Maronites. The people of the proper Greek ch. who are very numerous, and far more accessible to our influence than any other class of people in the country, are, as a body, very much given to superstitious forms, and very destitute of the true spirit of religion.

Rev Geo. B. Whiting, Syrian Miss[n] Sept[r] 1834.

Prevalent Languages of Missionary Fields.

137. 4. The Arabic is the principal language of the country. Many years of hard study are necessary in order to acquire it—
I would not advise one to study Arabic before he arrives in the country where it is spoken.

Rev Geo. B. Whiting, Syrian Miss.y Sept. 1834.

Do. Do. A person who can speak the Ojibue language is able to communicate with the native inhabitants of a vast region, extending from Detroit westward to the Mississippi, & northward to the head waters of the Mississippi to the Lake of the Woods, even to Hudson's Bay, & Eastward to York in Canada. Indians who speak some dialect of this language are found all over this region.

Rev. S. Hall, La Pointe, Lake Sup.r Jan.1. 1834.

Do. Do. The Sunskrit may be considered as the root of most of the languages of India.

Rev Wm Ramsey, Bombay, Oct. 22.nd 1831.

Do. Do. After having acquired the Bengalee to enable me to preach to the Hindoos, I attended to the Hindawee - Debnagree, which is spoken about Benares. Of late I have turned my attention to the Hindostanee Mustaleey or Persian Character.

Rev I. Keith, Calcutta, July 8th. 1822.

Do. Do. The Mahratta is the principal language, but the Hindoostanee is spoken by the Mussulmans and the lower orders of Hindoos.

Rev H. Read, Mahratta Miss. Sep. 1833.

Do. Do. The language of Brazil is the Portugese. A good knowledge of this language will give one access not only to the inhabitants of Portugese descent, but to the blacks & to many of the thousands of Indians on the Amazon & its branches. He can also understand Spanish. O. M. I. 1836.

Population of India, Bombay, South Africa.

137. 3. Such is the mildness of the climate, and the simplicity of the mode of living, that this country is immensely populous, & with the enjoyment of the blessings of Christianity, and a freedom from the wasting institutions of Idolatry, the population might increase to an indefinite extent.

Rev John Nichols Bombay Miss^y 1824.

Do. Do. The island of Bombay, although small contains a population of about 250,000. The English population is about 1,000 – The Parsees, the followers of Zoroaster, are about 8,000; – the Mosleman population unknown; – do the Black & White Jews. The Roman Catholics, (Black Portugese) number about 18,000. They are as a body very ignorant & but one remove from Hindooism. The Hindoos are by far the most numerous class of people.

Rev. Wm Ramsey, Bombay Oct. 1831.

Do. Do. To give you any estimate of the population of this country I find very difficult. The colony of the Cape of Good Hope is very thinly peopled. A great part of it is covered with mountains & barren plains; but the taste of the people for grazing farms has contributed more than any other disadvantage to keep the people at a distance from each other. And so long as they are allowed to spread themselves, taking possession of the territories beyond them when more grazing farms are required for their children, this evil will not soon be remedied. This system has been attended with the most baneful effects to the natives. Deprived of their country & of the means of subsistence by the encroaching spirit of the colonists, offences on their part were unavoidable, and those offences ~~were~~ have been too frequently followed by extermination; and now

Causes of the Sparse Population of South Africa.

137 immediately beyond the borders of our colony little remains but what our missions have preserved.

Those parts of eastern Africa nearest the coast are the most fruitful, and the most thickly populated. Our European colonies have a fatal influence on the population in their immediate neighborhood. I need scarcely mention the slave trade as another cause of the thinness of the population.

The country of the Zoolahs is the most thickly peopled of any of the countries with which we are acquainted in South Africa.

One of the chief arguments we have heard urged in defence of polygamy has been, that it is favorable to population. Yet such is the fact, that the increase in Africa is much greater where the law allows one wife only, than it is where polygamy obtains. The prevalence of polygamy and the number of children that die in infancy from neglect & want of proper nourishment, must be allowed to have a considerable share in the scantiness of the population in many of the districts on this continent.

If Commodore Owen's opinion is correct / and no man had ever better opportunities, or was better qualified for forming an opinion on the subject, that there are 80,000 slaves transported every year from the eastern and western coasts of Africa, and that 4 or 5 perish for every individual that is shipped on board the slave vessels, the loss of human beings to Africa by that infernal traffic, must be sensibly felt in keeping the population, particularly in those parts of the continent where it is actively carried on, at a low standard. But those that are killed & captured by this traffic, are nothing in comparison of those barriers that are thrown

Population of the Griqua Country:- of Maulmein.

137. in the way of the increase of the population, by the state of society which it occasions over the whole continent, and the numbers that perish by the famines it occasions. There is no part of this continent free from the baneful effects of this traffic.

Dr Philip, Cape of Good Hope, 1833.

Do. 3. The Griquas may be about 4000 in number: they are governed by the chiefs of Campbell, of Philippolis, & of Griqua town: they are situated on the northern bank of the Great River; their territory extends about 250 or 300 miles in length by 140 miles in breadth; and they have under their protection & subject to them 5000 Korannas, 1000 Bushmen, & perhaps 25,000 Bechuanas. The Korannas fear them & acknowledge their superiority; and the Bechuanas & Bushmen look to them for protection.

Do. Do. May 2d. 1833.

Do. Do. It may be gratifying to the friends of the mission, to have a correct idea of the population of the province of Maulmein, i.e. the country under British rule, north of Yay & Tavoy. A new census has been just completed; and the second member of the government has communicated the result to me, as follows;— Town of Maulmein 15,000; surrounding country 30,000, of whom 7000 are Karens. He added, that on account of the difficulty of taking a census of the Karen population, the real number might be fairly estimated at 10,000; but that the other results of the census might be depended on as correct.

Rev A. Judson Maulmein, Dec. 3, 1834. Bap. Mag. Aug. 1835.

Climate of Rangoon.

137. 1. Climate of Rangoon. The rains commenced on the 11th in torrents, accompanied with strong winds. During the first week it rained violently almost without cessation. Since it is a little abated, though it has never failed to rain in the afternoon and generally more or less during every night. The average annual fall in England is 36 inches. Already (17 days) it has fallen here 25 inches, and Major Burney, the English resident here, tells me he has known it fall in Tavoy 200 inches in six months.

On the 11th, when the rains commenced, the thermometer standing at 96°, hanging in the middle of a room in the upper story of a brick house, fell to 80° during the afternoon. Every thing about the house has become very damp. Our paper, unless secured in flannels, is soon unfit for use, and ever after. Our books, unless secured from the air, mould, the paste and glue dissolve, and the books are unbound. Bugs, worms, centipedes and scorpions are abundant. Our wearing apparel is mouldy.

The year may very properly be divided into 3 parts. 1st. The Rain Season, from the close part of May continuing 5 or 6 months, and consisting of clouds, sunshine & showers. Thermometer from 75° to 90° including day & night — On the whole a delightful season. 2d. The cool Season, of about 3 months, while the Sun is in its most Southern latitude, thermometer ranging night & day from 55° to 75°. A part of this season for pleasantness could not be improved. 3d. The Hot Season, while the sun is gaining its northern latitude, about 3 months, till it is suddenly closed by the dash of rains, which commenced this year as I have said above, May 11th. Thermometer including night & day, 80° to 96°. Rev. Mr Webb. Rangoon, may 1834. Bap. Mag. & Aug. 1835.

Languages that will be Useful;- Helps.

137. 5. If one who has contemplating a mission to this field has health and stength & opportunity, I would recommend to him the study of the French language, if he can do it and not interfere with his prescribed studies. This language is next in importance to the Indian for a missionary to this country.— The Indian trade has been the occasion of introducing into the country, large numbers of Canadian French, who are mostly Roman Catholics, and but little elevated above the Indians in any respect. A knowledge of the French language will afford facilities of benefiting them.

Rev S. Hall La Pointe, Lake Superior 1834.

Do. Do. I would say, that for every misionary coming to the Mediterranean, the knowledge of the French and Italian will be useful. A knowledge of the Modern Greek can be gained much easier & better among the Greeks themselves than in America.

Rev Jonas King, Athens Greece, July 1835.

138, 5, d. Whoever comes to Syria would do well to procure, or order from Germany, Freytag's Arabic Lexicon, & Rosenmuller's Arab Grammar;— or if he reads French, DeSacy's Grammar, and at all events his Arabic Chrestomathy. I would not advise one to study Arabic until he arrives in the country where it is spoken.

Rev Geo. B. Whiting, Palestine Miss. 1834.

Do. 6, From the peninsula on which Cape Town Stands, in S. Lat. 34°, to De la Goa Bay, which is in S. lat. 26°, and from the eastern to the western coast, the people in this country are anxious to have missionaries. During my last journey I had people who came

Openings for New Missions in South Africa.

138, four or five days journey to request me to send them missionaries.

We cannot for a moment suppose that this desire to have missionaries among the savage & barbarous tribes of South Africa, arises from any sympathy which they can have with us in the great end of missionary labors, the conversion of the heathen to God, and the salvation of their souls. This would suppose a state of society among the ignorant heathen of which we have hitherto had no example in the history of the human race. But it shows that the missionaries, wherever they settle, impart certain advantages to those among whom they labor, that those around them can appreciate.

On one of my journeys into the interior of Africa, I met with one tribe of Korannas, which had been three weeks on the road by which I was to pass, expecting me, to request me to send them missionaries. When they understood I could not then send them a missionary, they requested me to send them an instructed native from one of the missionary stations; that by his superior advantages they might be secured against the frauds & impositions practised upon them by the traders from the Colony. Inquiring as to the office or station such a person would be called by them to fill, they replied that they would make him a chief; and that they would get over the difficulty, presented by their law relating to hereditary cheftainships, by marrying him to a daughter of their chief.

About 15 days journey N. E. from our missionary station at Philippolis, there is a tribe of Bechuanas that have been much harrassed of late years by a plundering horde of Korannas. This Bechuana tribe had never been visited by a missionary, but they had heard of our missionaries among the

138. Griquas from their countrymen, who had found protection among them, and the chief set out on a journey to find out Dr Philip, taking a thousand head of cattle with him to purchase a missionary. Shortly after this event he was visited by a respectable man from Philippolis, to whom he related the above circumstance, & that his old enemies, the Korannas met him on the road, and robbed him of his cattle. What this chief's motives were, in being so desirous to have a missionary, I cannot precisely state, but it was stated by the individual to whom he related the circumstance, that he entreated him very much to procure a missionary for him; and he added, that if he did not send him a mipsionary, the next time he came to see him he would detain him, & make him his mipsionary.

It is an interesting fact, that not only are the Korannas and Caffers and Bechuanas in the country around the colony desirous of having mipsionaries with them, but even Dingaan and Mosalekatsi, chiefs of the Zoolahs, unite in expressing the same desire; and we have not the slightest reason to suspect that missionaries would be less safe with them than among the other more peaceable tribes around us.

So far as our plans for the future improvement of Africa are concerned, I regard the settlement at Liberia as full of promise to this unhappy continent. Half a dozen such colonies, conducted on Christian principles, might be the means under the divine blessing, of regenerating this degraded quarter of the globe. With the information I have I would suggest, whether it would not be well to give the whole of the undertaking a religious character, and to invite

Liberia and Central Africa as Missy Fields.

138. the religious and benevolent portion of the black people to unite in it for the purpose of evangelizing & civilizing Africa. If your new settlement is to be so conducted as to answer the expectations to which it has given rise, the Committee or Board, which may have the management of its affairs, must keep in operation an efficient gospel ministry and an efficient system of education. The natives immediately around the new settlement should be at once supplied with missionaries. Missionary stations should be formed at convenient distances from each other, so as to admit of a communication between them. And with a faithful and able missionary at each Station, you should have schoolmasters and mechanics, with all the apparatus necessary for the attainment of the object you propose. In this way you may evangelize and civilize one circle after another, till you have brought a vast portion of the African Continent within the pale of the Christian Church & the civilized world. This is what we are doing in South Africa.

Could you plant another Colony like that of Liberia on the banks of the Niger, it might be the means of rolling back the tide of Mahomedanism which appears to have set in a strong current from the north, and of establishing a Christian state in the center of Africa. If this is impracticable, a mission may be undertaken on ordinary principles; but the conducting of it should not be left to ordinary men; and those who are to engage in it should go forth in numbers, & with resources at their command, from which a great impression might be soon expected.

Rev Dr Philip, Cape of Good Hope, May 3d. 1833.

Missionary Prospects in S. America.

138. 7. Although unwilling to speak with entire confidence, since my opinions are not the result of actual experiments, yet I believe there is hope for South America. This has been my impression since I first visited Brazil, and all I saw there aided to give it strength. It is doubtful whether anything can be done at present in the Spanish part of the continent. But in Brazil there is far less attachment to Popery than is generally supposed. Much has been done within the last ten years to diminish its strength, and the Spirit of God may soon open the minds of some in that Empire to receive the Gospel in its purity.

b. There are two German Colonies to which missionaries might be sent probably very soon. The larger of these is located at Leopoldo not far from Porto Alegre the capital of the province of Rio Grande the Southern province. The other is in the province of Rio de Janeiro, & is less important.

c. I would point out also the native tribes in the region of the Amazon as worthy of attention. They are said to be numerous, hundreds of thousands are spread over regions of unbounded fer (10) tility, of a mild disposition & possessed of great respect for the American name & character.

As the dictator of Paraguay is advanced in years, & may not retain his authority many years more by reason of death, it would be well if some one could stand ready to enter that country when it shall become accessible to foreigners as it probably will on his decease. It would be wise to be prepared for such an event.

O. M. Johnson after visiting S.A. 1836.

Jesuits at the S. Islands. Government &c. of the Zoolahs.

139, 11. I know not whether anything respecting the Jesuit missionaries here has been published. A committee was last year appointed by the General Meeting to inquire into their proceedings, & to report to the A. B. C. F. M., if I mistake not. A few months since, they held public meetings, & the people flocked to them in crowds. But they are now forbidden entirely from holding meetings. It is thought however that they still hold them privately. We learn though an intelligent native Christian at Honolulu, who had conversed with one of their disciples, that after a brief round of ceremonies they are admitted to ch. fellowship, & receive a cross &c. They are then instructed that to forsake the community which they have joined is the unpardonable sin.

Rev Peter J. Gulick, Waimea, S. Is. Jan. 8. 1830.

139, 12. The people called Zoolahs are subject to two powerful chiefs, Dingaan and Mosalekatsi. Chaka, the late brother of Dingaan, appears to have extended his authority over all the other chiefs of that people. — But on the death of Mosalekatsi's father, the young man by the advice of his counsellors threw off all allegiance to Chaka: and so far as I have been able to obtain information, the territory of Mosalekatsi appears to extend from behind De la Goa Bay to the 23d or 22d degree of latitude, immediately behind the Portuguese territory in that quarter. The Zoolahs are originally from the same stock with the Bechuanas; they speak the same language, and have many of the same customs; but they resemble their brethren the Caffers on the eastern frontier of the Colony more than the tribes farther in the interior. Like the Caffers they go naked, & they are the most warlike & courageous people we have

Government of the Zoolahs.

139. heard of in Africa in Modern times. Mosalekatsi was was visited by Mr Moffat & Mr Pellissier, and both speak of him as an extraordinary man. To an address the most mild and winning he unites great capacity for war, great ambition, & like many other ambitious conquerors, he allows none of that weakness which allows any feelings of compassion to come between him & his object.

His mode of government is as peculiar as any other feature of his character. His ambition is to be a great king. He has 32 African kings or chiefs under him. When he subdues a nation or tribe, he takes full possession of the country, & divides it among his warriors. The old people he generally destroys; the young he preserves for future sevice; the boys are sent to his cattle posts or military posts to be trained up for war: the girls he disposes of in a similar manner, to be kept as rewards to his young soldiers. Every acre of land, every head of cattle, and every man, woman & child in the country are the property of the king. The young women go perfectly naked till they are given in marriage, no one can have a wife till the king is pleased to give him one; before marriage no intercourse is allowed between the sexes; to attempt the chastity of a young woman is to incur the penalty of death, & to be accused is to be found guilty. The young men are allowed to see the young women, but that is all; & when they are exhibited to them before they go out to battle, they are reminded that those are the rewards that Mosalekatsi confers upon the brave. No young man can have a wife from the king till he has distinguished himself in battle; & when he has received one he has cattle & land allowed him with her as a dowry. Every subsequent dis-

Government of the Zoolahs & Sandwich Isles.

139. play of comage in battle is rewarded with an additional wife & an addition of cattle. With some little variation the same practice is said to obtain among the Zoolahs under Dingaan.

Whether the Zoolahs have improved upon the Mahomedan paradise, or whether Mahommed borrowed his idea on that subject from the ancestors of the Zoolahs, it may be difficult to determine, but the Zoolah chiefs, particularly Mosalekatse, exhibit the system in greater perfection than it was in the mind or the power of Mahommed to show its workings. The false prophet promised his followers their paradise beyond the grave, but Mosalekatse holds it up to them as a reward which they are to enjoy in the present life. To the most powerful motive that any tyrant could place before the human mind in the embruted state of human nature as it is found without religion, Mosalekatse adds another, as terrible by its restraining, as the one we have noticed is in its impelling force. He allows of none of his soldiers to desert his post, he must conquer or die.

Rev Dr Philip, Cape Town, Cape of G. H. 1833.

139, 12. For a year past or more there has been much irregularity in the proceedings of Government. Sometimes there is an appearance of a more settled state of things, at others, everything is in confusion. The truth is, the Government will probably soon pass into other hands. There is no probability that the present set of chiefs will materially change their policy. The common people are borne down & oppressed with taxes restrictions, &c. and being allowed to possess neither real nor personal property, will not long rebel, or, the foreigners already on the islands & others that may

139. come, (and they are coming in fast,) will be disposed, for their own accommodation, to take possession of the islands; or, allured by the great advantage that would result from the possession of the islands, some foreign power will take possession of them. However repugnant & abhorrent this may be to our feelings, (and it is really a matter of feeling with us,) still we cannot conceive of any form of Government more depressing to industry,— more detrimental to morality,— in short, more opposed to improvement in the people in every respect than the present. Our only consolation is, that the God of Heaven rules over the nations of the Earth and is about to subdue them to Himself.

Rev. Lorrin Andrews, Sandwich Isles. 1833.

141, 1. The question may be answered generally by saying Where there is trade enough to attract them, foreign residents may usually be found. At the larger ports on the Atlantic side of South America, for instance, at Buenos Ayres, Monte Video, Rio Grande, Rio de Janeiro, Bahia, Pernambuco, Maranham & Para they may be found in numbers varying with the commercial importance of the place.

Do. 2. At Buenos Ayres & Rio de Janeiro they amount to several thousands. Those at Rio are chiefly from Germany, France, Portugal, Great Britain, & the U. States. Of those who speak the English language there are probably about one thousand. The majority are engaged in or connected with commercial pursuits. Some possess sterling Christian characters. Many are not burdened with morality even.

O. M. Johnson, after a visit to Rio, Nov. 1836.

Foreign Residents, Disposition, Intercourse with, &c.

141, 1, c. No general answer can be given that will bear directly upon this point. If missionaries carry letters of introduction they are sure of a polite reception, perhaps kind offers of sevice also. But in every place the missionary must expect to meet with a diversity of disposition abroad as well as at home. He will find it best not to "trust in man, or make flesh his arm;" tho' he may often find warm friends. I anticipate no serious opposition from any of those with whom I am conversant; nothing worse that to be told "You are laboring in vain."

Do. d. As a Chaplain to Seamen I am obliged to mingle constantly with merchants for various purposes; & this gives me frequent opportunities to speak for Christ to them also, though few of them may ever attend the Bethel Services.

Do. e. The Gospel interferes with the vices of men everywhere, and with iniquitous schemes of profit as well; but commerce is not rooted out by the Gospel. The Commercial world is really extended by the progress of the Gospel & the success of missions as much as the Church herself. Facts in abundance, I think, might be adduced to show this.

Do. f. Of various denominations originally, but as the Chaplain (English) is of the Established Church, the worship is after the forms prescribed by the Ch. of England where they have any.

By an act of the British Parliament, the government at home bears a part of the expense of supporting chaplains at all the foreign Consulates, where the merchants are willing to pay half, at least, of his salary themselves, & comply with other conditions of the act. There are now clergymen at Rio, Bahia, Pernambuco, & Buenos Ayres on this footing, & doubtless many other places. At the latter place there are two, one of them of the E Ch. of Scotland.

Periodicals and Postage.

141, 3. Catalogues, particularly the Triennials, are peculiarly acceptable. Would it not be well to make provision for sending copies to those of your correspondents who were once members of the Seminary, when your annual or triennial catalogue is about to be published? Publications of the Society of Inquiry will be interesting. New and interesting books will be gratefully received; I would particularize books of travels, voyages, &c., relation to the regions where we labor – And indeed almost anything that our friends think we would like to receive.

It may be observed that the American Board send the Herald to all their missionaries, & generally forward also the N.Y. Observer, Boston Recorder, or such other periodicals as the missionary may wish. A file of political papers would be peculiarly acceptable at times.

Do. 5. Transportation of letters by sea may generally be regarded as free of cost. The Secretaries of the Board at Boston usually put up letters &c. in boxes & packages so as to avoid postage.

Letters are liable to heavy charges when sent by government agency from the port where delivered to the interior, such as the missionary may be induced to regard as peculiarly heavy when compared with those to which he had been accustomed at home.

I once paid over 50 cents postage for a package of 12 papers. There was a letter in the package, & had it been known to the clerk who marked it, he would have charged letter postage for the whole, (ten times as much) postage in Brazil is estimated by weight, and by distance. In the case above there had been no transportation except from the ships in the harbor. O. M. Johnson, Nov. 1836.

What Kind of Letters Missionaries Want.

142, 6. To those who are employed in the Missionary field every communication which contains any account of the interest which christians in Europe or America take in the common cause must always afford great pleasure.

Rev J. Keith, Calcutta, July 8th. 1822.

Do. Do. Bare with one criticism on your last letter. It was very barren of intelligence. Facts respecting the institution, — State of religion of individuals, of the country &c., will be interesting. I wish much to know respecting the internal State of the Seminary — Are the students men of prayer? I mean, do they, as a general thing, live near to God, and walk with Him? Tell me this, then I can form some idea respecting the prospect of the church.

Rev. A. Woodward, Ceylon, April 25. 1821.

Do. Do. It seems to be taken for granted by our friends in America, that we all reside near each other, or at least so near that intelligence is quickly conveyed from one Station to another, & that we are enabled almost simultaneously to become acquainted with news from our beloved country. This is an error; & it is one which runs thro' all the correspondence of our friends, both public & private, and is the source of much perplexity to us, as well as a hindrance in complying with their requests. This distance from each other, we feel particularly in case of public letters and pamphlets of which there is but one copy. It would be much easier & more convenient for any six ministers in the United States, say one at Boston, one at Albany, one at Baltimore, one at Pittsburgh, one at New Orleans, and one at Detroit to read the same letter, or use the same copy of a book of any kind than it is for us.

The Kind of Letters for Missionaries.

142. This is no exaggeration. We know it fully by bitter experience. We recommend therefore, that you either correspond with individuals of the mission, or direct your future communications to "Mr Levi Chamberlain" Superintendant of secular concerns, who is authorised to disseminate all public documents among the several stations in the quickest manner possible.

One other remark as to the manner of conducting our correspondence. It is evident from the object of yom Society that you wish for information respecting the state & progress of Christ's kingdom on these islands, and the more minute & circumstantial the better. This you will at once perceive requires time and labor — time that is precious to us, & labor that must be added to other labors already great. One or more of om number is appointed annually to communicate very minutely the state of the mission to the Board, & hence it is not to be expected that another will be at the same pains to collect information for other communications. After all, perhaps, we do not touch the points on which you are most desirous of information. Still we are desirous to do all we can; and would therefore suggest the propriety of sending us a series of questions relative to the points on which you wish to be informed. This plan will enable us to say much in little space — to be more explicit in what we do say — and at the same time, will not necessarily confine us to the questions themselves should we think of anything more that would be interesting or important to you.

Rev Lorrin Andrews, Hilo, Island of Hawaii, 1830.

Do. Do. The answer will depend upon the fact of your letter being designed as a public or a private one. A letter filled with Statistics

What Letters to Missionaries should be.

142, or general news &c., is not the best kind for a public letter to the Mission,—as most of the individuals of the mission have regular files of newspapers, either political or religious, or both sent them, besides reports of various societies &c., from which general news is obtained.

But as a private letter to me, your letter was just such a one as I wanted, for I have few correspondents, & take no periodical whatever, except the Western Luminary from Kentucky. To me, therefore, the news part of your letter was interesting.

Rev Lorrin Andrews, Lahaina, S. Isles, Nov. 1833.

Do. Do. I have had many letters from Europe, inquiring as to the success with which our missionary labors have been attended, but your letter is the first I have seen confessing ignorance as to the manner in which such labors should be conducted, and at the same time praying for information upon the subject.

Rev Dr Philip, Cape Town, (Cape of G. H.) May. 1833.

Do. Do. The letters to missionaries abroad should generally consist of facts & bird's-eye views, and not reasonings.

Rev Miron Winslow, — in a note, May 1834.

Do. Do. Have no fear of wearying me with dry Statistics; these are just wh. we want.

Rev C. Forbes, Private letter, 1833.

Do. Do. I shall expect a speedy and a long reply. I am anxious to hear of the prosperity of the Seminary, of the church in Princeton, & of the College.

Rev John B. Adger, Smyrna, Nov. 20. 1834.

Do. Do. Tell us what is the state of piety among you, & in the church generally at home, and whether the Spirit of Missions increases in your & other Seminaries.

D. M. Johnson, Nov. 1836.

Place for this
Answers to Questions.

Pathu Secretary,

Always write no Pages if possible at once to secure uniformity. Trait therefore till you can copy extracts sufficient to fill the space. In this way an unpleasant contrast between the Chirography of different persons will be avoided —

Let neatness be one of your watchwords when making an entry in this Register, & coming generations, as they enjoy the fruit of your labors, will bless you. Respt. Yours —

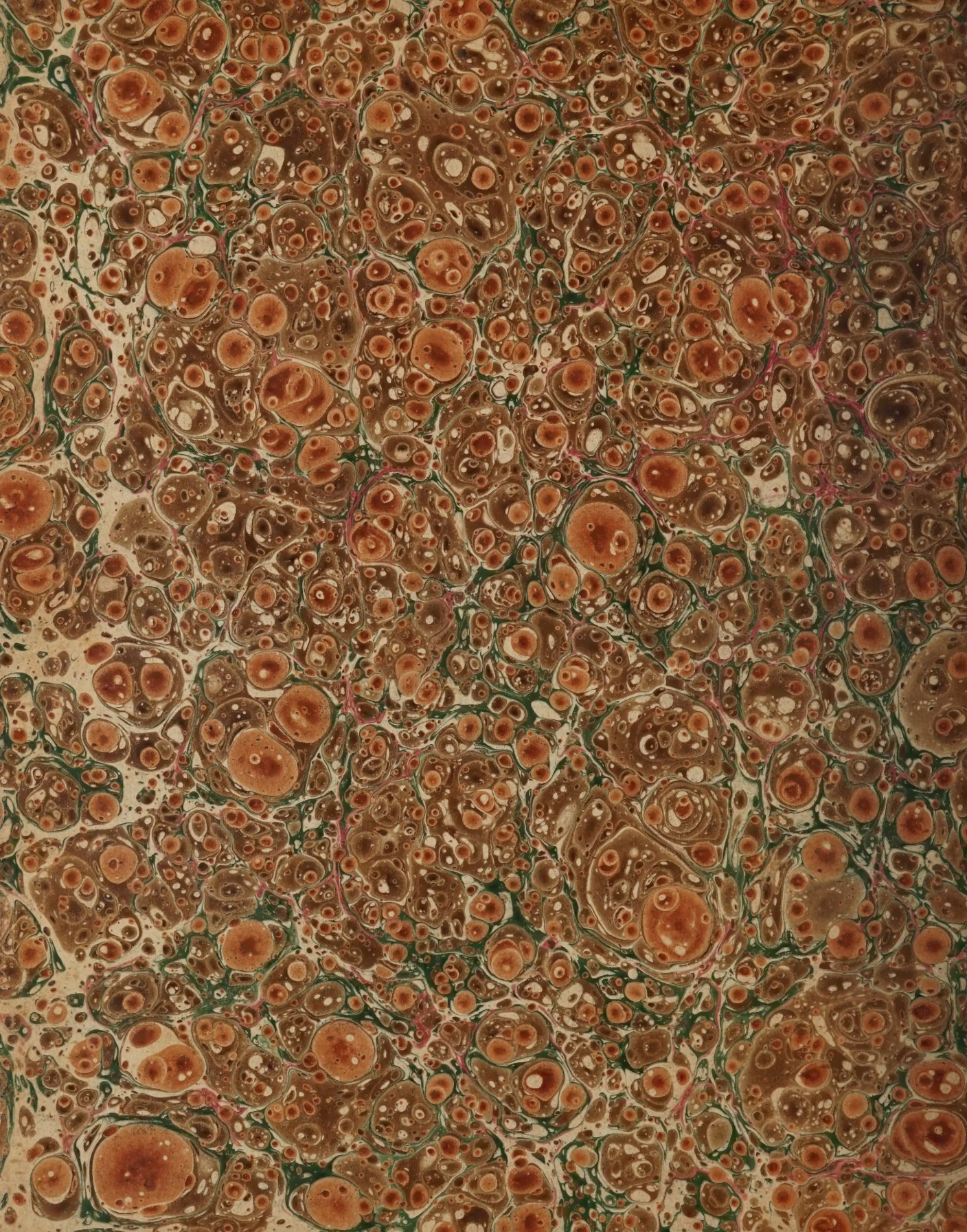
O. M. Johnson

Questions that —

Valuable answers to such questions may possibly be found in Mitchell's Letters on Slavery in the Appendix. Letters from the Missionaries or you may have them.

Letters To Missionaries.

Abstracts should be as brief as they can be made consistently with intelligibility.

Taken out

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